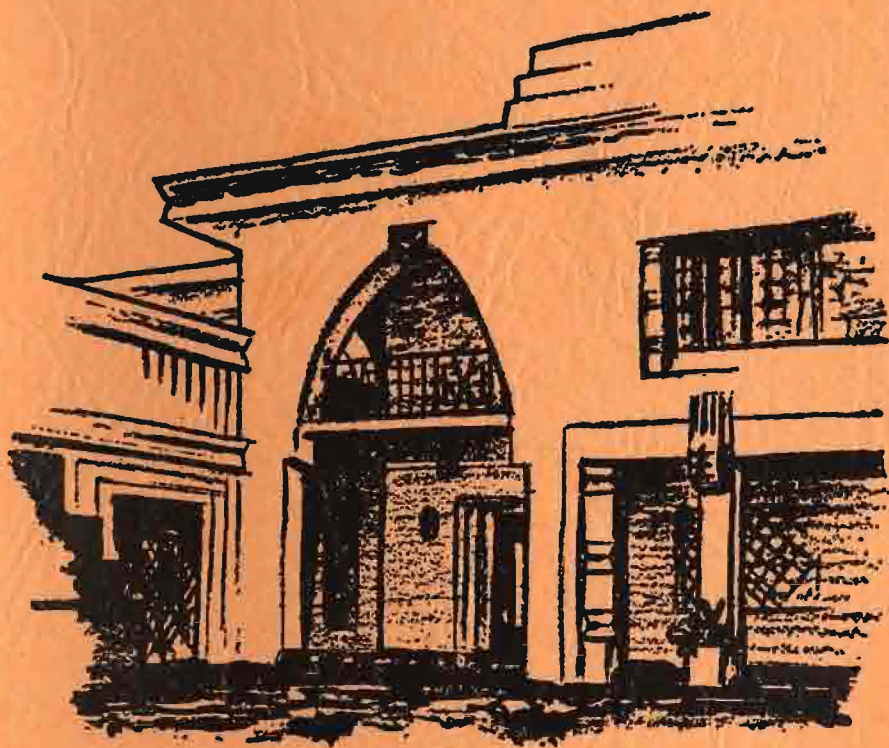


# HORIZON



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# HORIZON

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SUMMER  
1958



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HORIZON LINES

AN EDITORIAL

## Psychological Advertising



IT IS becoming more obvious every day that the pioneer investigators and researchers in psychological theory and practice opened a Pandora's Box. From all that can be learned, the original intention was to improve man's understanding of himself, and make available a new remedial science to assist in the solution of the mental and emotional ills of humankind. For some years, psychology remained reasonably true to its primary objectives. Though still largely in an experimental state, it has conferred certain benefits which are noteworthy and meritorious. Recent trends, however, seem to indicate the entrance into the field, of a number of economic opportunists whose attitudes and procedures are legitimate causes of anxiety.

According to recent reports, business organizations throughout the country are creating or supporting research groups not only to psychoanalyze public opinion, but to strongly condition this opinion for private advantage and profit. These programs are calculated to lower buyers' resistance, or to cater to the basic weaknesses of human nature.



Neither of these purposes can be regarded as ethical, although strong efforts are made to justify them. It may be true that it is valuable and important to find out what people really want, but knowledge in any field brings with it ethical responsibility. To preserve an economy, we must also have the courage to provide what is needed. We cannot continuously cater to public opinion if this is contrary to individual and collective security. Man is not entitled to everything that he wants. For his own peace of mind, he must be encouraged to develop sufficient discrimination to know what he can afford, in order that he may live within his means and with a minimum of personal anxiety. The use of psychological knowledge to over-stimulate impractical attitudes will ultimately endanger the structure of our national economy.

New discoveries in the field of psychology can help us to understand each other, but this does not justify us in exploiting this knowledge for selfish purposes. It would seem, therefore, that the structure of modern ethics is inadequate to cope with the pressures of the profit system. We must conclude that those responsible have not been properly indoctrinated with the nobler sentiments of the race. If this is due to lack of adequate ethical and moral instruction in our educational institutions, it is time to remedy this deficiency. We are assured by experts that public spending is entirely out of hand. It is responsible for a private debt reaching astronomical proportions. Living as we do, in uncertain and intranquil times, we have mortgaged our futures to the degree that health and happiness are undermined. It is not unusual today for a family with four hundred dollars in the bank to owe from ten to twenty thousand dollars. Conservatively speaking, high wages and continuous employment must be assured for the next fifteen to twenty-five years to preserve the present level of prosperity.

In this thinking, which is totally unrealistic, there is little provision for unusual emergencies. While it is true that group insurance is underwriting part of the hazard of sickness, there are other dangers ahead which cannot even be clearly estimated. Assuming that psychological insight into mortal behavior can further increase the distribution of expensive commodities, is it safe or proper to continue to press additional expenditures upon those already so heavily burdened? There are limitations upon public spending, and beyond these lie chaos and disaster. It is still possible for the provident person to make certain individual decisions. He can use his mind



to curb his instincts and remain solvent. Can such a person resist a scientific undermining of his common sense? Against him are groups of experts who have available to them the information necessary to undermine his personal psychological integration, even without his own knowledge, and certainly without his own consent. Everyone has a breaking point. Resolutions are usually not so strong that they cannot be ultimately shaken. It is not very pleasant to realize that highly paid scientists are being engaged to discover our weaknesses and play upon them. It all hints of sorcery—the modern version of medieval necromancy.

The newspapers have recently announced that experiments are now being made with invisible advertising to be used on television. According to these reports, commercials can be flashed on and off a television screen so rapidly that they cannot be seen by the human eye, but can be registered clearly in the subconscious mind. Such commercials can be inserted anywhere in a program, and the viewer never knows when he has been subjected to them. He suddenly discovers, however, that he has a powerful craving for a certain brand of coffee, a particular deoderant, or a special, glamorous bath soap. At first the idea seems rather ridiculous, with hundreds of companies advertising almost identical products, and our subconscious mind trying to cope with level upon level of such impacts. Gradually, the danger becomes more apparent.

The accounts tell us that the commercial is on the screen from only one three-hundredth to one five-hundredth of a second at a time, and therefore we have no visual consciousness of having seen it. Like the rapid shutter of a camera, however, which can impregnate a film at one five-hundredth to one thousandth of a second, the advertising is registered on the subconscious mind. The experiment seems to have been based on the psychological discovery that man can see much more than he knows he can see, and furthermore, that this internal recording is relatively permanent. Under hypnosis, for example, an individual can describe in the greatest detail the contents of a room which made no impression upon his conscious processes of sight. He can also restore this description, in every detail, after an interval of twenty or thirty years. This gives some concept of the significance of such a program.



Has any person or organization the right to insinuate its advertising into our psychic lives in a manner calculated to frustrate judgment or undermine free choice of products? Advertising, up to date, has gone about as far along psychological lines as is possible within any framework of ethics. To take away from the consumer his final conscious decision, is going much too far. We should not be hypnotized into buying, any more than we should be over-influenced in our decisions by friends, neighbors, and relatives.

We may say that this is only a matter of degree, for repetitious advertising already influences the individual in his selection of merchandise. This he knows, however, and he has built certain defenses against it. He always has the right to tune out a commercial or to ignore it, or to say to himself that he has already found a satisfactory product. If, however, he watches programs at all, he may be subjected to this so-called invisible ad. Experiments have shown that he does respond, often to his own amazement. He therefore finds himself with mysterious cravings and unfulfilled desires which have no foundation in his normal thinking. If he is not trained to defend his mind, he is faced with a serious predicament. Very few people can withstand internal pressure.

If advertising eludes the censorship of consciousness and reflection, man's most reliable instruments of discrimination are taken from him. Nor have we any reason to hope that the mechanism of the invisible ad will be under adequate ethical directive. The moment we find that the process is technically successful, it will most certainly be exploited. What is to prevent the broadening use of this technique to influence man's religious, political, and moral conduct? Here would be an opinion-making device which could threaten the survival of our freedom of worship, our attitudes toward races and nations, our election of public servants, and countless other rights which we have struggled so long to attain. Our entire way of life could come under the control of any individual or group that could command the television audience. We would find ourselves impelled to accept that which we would normally find outrageous or unsatisfactory.

Less spectacular, but actually equally insidious, is the psychoanalysis of the composite public mind for purposes of exploitation. The route is somewhat more circuitous, but the destination is identical. The moment we use superior knowledge to exploit ignorance or the



relative lack of knowledge, we are again approaching the precincts of sorcery. The only proper end of knowledge is that it shall be used for the common good; no other use is justifiable. Industrial psychology can certainly learn the foibles of mankind. It can discover our innate selfishness, our natural vanity, and our desperate desire to excel others, if only in terms of expenditures; but such discoveries are worse than meaningless if they are not put to a constructive use.

Probably the difficulty lies in the surfeit of products, most of which are of approximately the same merit or demerit. The manufacturer can no longer find new and valid ways of publicizing his goods. Twenty brands of coffee cannot all be the best, and the public is not sufficiently discriminating to recognize the subtle differences in preparation and blending. The same is true of most other advertised products. There are also certain rules and regulations which prohibit the discrediting of competitive merchandise. The merit system has gone out of fashion, and it is the advertising, and not the product, that must be sold. This means a careful analysis of the sales procedure in terms of collective and individual appeal.

Up to a certain point, sales programs succeed because of their originality and ingenuity. Even this, however, has limitations. Advertising agencies of almost equal ability are available to all manufacturers. There comes a time when every conceivable device has been overworked. This has led to programs of psychological research, the desperate searching after unexplored recesses of the human libido. A few years of high-priced investigation will also exhaust this field, for there are only certain impulses within man that can be exploited, and as each of these is discovered, it will be deluged by advertising.

Obviously, the perfect customer is the individual who will buy anything and everything, whether he needs it or not. Such reasoning is childish, however, because no one can go in debt beyond a certain degree and still retain any purchasing power. In sober fact, production is exceeding reasonable demand. The market is not large enough to consume the goods now offered, yet new offerings appear every day. The manufacturer is thinking in terms of perpetual expansion. Each year his sales must break previous records. He must build new factories, discover new outlets, and distribute his products throughout a shrinking world. International markets are hazardous, and many former customers are now in Soviet-dominated



areas or in regions so internally disturbed that profitable markets cannot be established. We should also note that other countries with progressive, unfolding economies are reaching a degree of industrialism in which they are able to produce many items which previously they had to purchase abroad.

Heavy drains upon personal incomes, in terms of taxes and the rising cost of living, force discrimination and self-restraint. Of course, this is further complicated by the multiplication of similar goods on our own markets. Fifty years ago, we bought a cake of soap when we needed it. We chose from half a dozen brands, most of which had special uses. Today, the array of soaps and detergents is so impressive that we can select a dozen or twenty popular brands with identical purposes. There is simply too much competition in relation to our need for soap. In the frantic scramble for sales promotion, psychological advertising seems to offer a roseate future. It is a snare and an illusion, however, as time will tell, because it is available to all manufacturers, and competition will only be raised to a more abstract level.

The consumer is thus gradually becoming the victim of strategy in high places. He has already been over-educated in luxury-spending. He is trying to maintain the highest standard of living ever recorded, and he shows distinct signs of suffering from the strain. He is more unhappy and insecure than he was under a less intensive code of existence. If we force him beyond his endurance, he may not rebel physically, but his personal psychology of life will be demoralized. No permanent good can be attained by forcing upon him more than he can endure, regardless of the motivation. To press this point, is to meet increasing sales resistance. Psychology is basically a therapeutic art. It is intended to restore normalcy, rather than to stimulate abnormalcy. If we abuse its principles, we will ultimately suffer from the results of abuse by encouraging irresponsibility throughout society.

The man who drops dead in his office at fifty, because of the strain of a competitive business psychosis, is not contributing to new markets or wider distribution. Yet executives in industry are forced into such unrealistic situations that they cannot survive. Many of them are required to excel all of their predecessors, or to exceed all previous sales records, or they will be promptly replaced. This pres-



sure is passed on to the distributor and the retailer, and the latter bestows it upon his customers. The automotive industry is the outstanding example of sales pressures completely beyond reason. As the sickness inevitably resulting from such methods spreads through society, it cannot be absorbed, but gradually takes on the proportions of a disease.

We cannot cure a situation of this kind by simply letting it take its course, or by attempting to put off the evil day with artificial stimulants. Many an exhausted executive has resorted to alcohol, only to end as an alcoholic, with his abilities further impoverished. It may sound platitudinous, but the answer lies in the neglected fields of religion, philosophy, and ethics. We have tried in every possible way to evade the basic issue, but, as always, we have tried in vain. No problem can be solved until man becomes wiser and better than the problem. No institution is so vast or so prosperous that it can escape from the censorship of right principle. In every walk of life, over-emphasis upon competitive policies brings tragedy. It is the human being, and not his institutions, that must receive first consideration. Everything possible should be done to make his life secure, and to free him from those material hazards which interfere with his growth and development as a person. The purpose of business is to serve the human need, and to make available to man those commodities and services which protect him and promote his welfare. A policy which affirms that man is merely a creature to be preyed upon, and to be ruthlessly exploited, is not essentially different from a political dictatorship or a religious tyranny.

Sciences must be guided by moral directives. Many scientists have made a strong point of their isolation from ethical implications. They tell us frankly that they discover and create, and it is up to other stratas of society to determine the level of ethics to be maintained. Obviously, this is wrong to start with. The scientist himself must accept some responsibility for his own ingenuity. He must take adequate steps to circumscribe his findings with protective mechanisms. It is the duty of leaders in all brackets to see that their followers are as enlightened as possible. The way things are today, however, there are few inducements for this standard of thinking. Opposed to small groups of idealists who are striving to make good use of advanced learning, are powerful organizations with immense

opinion-making facilities, but with apparently little intention of being intelligently helpful. Yet a balance must be maintained if the total picture is to become more optimistic. We cannot continuously use knowledge to perpetuate schemes principally selfish. It is not only bad for our own people, but a most disillusioning spectacle for other nations, whose respect we hope to invite and hold.

It seems to me that psychological merchandising is going to increase public suspicion and anxiety. Even assuming that it will not be carried to its possible extreme, it will hang like the sword of Damocles over the head of the individual consumer. The public mind is developing many neurotic tendencies, and morbid imaginings must be expected. There is likely to be strong opposition from religious and ethical groups, and a strong demand for a revising of the entire advertising program under more rigid supervision. Government intervention may be requested, and the whole issue dumped into the field of politics.

Several persons who have already seen the announcements tell me that if invisible advertising is introduced on television, they will dispose of their sets. They are also concerned about the effect of such advertising upon their children, particularly as it relates to products not suitable for juvenile consumption. The idea will move into the realm of science-fiction, where facts will be hopelessly distorted, and anxieties further increased. It will broaden the breach of antagonism against the methods of big business, where feelings are already not too friendly. It is sincerely to be hoped, therefore, that adequate public polls will be taken before the experiment is tried. It may also be noted that the basic idea could, at least theoretically, be applied to other media, until man's psychic life could be subjected to numerous attacks without his knowledge or consent. All this may be exonerated on the level of a completely materialistic point of view, in which nothing is especially valuable or important; but if this attitude takes over, we may well be in for serious trouble.

We already know that the pressure of externals is causing more conflict than the psychic integration of most persons can withstand. The inevitable hypnosis of things daily seen, of attitudes daily contacted, and policies daily tolerated, is contributing heavily to mental illness. Our defense is still our own internal integration. If this is encouraged and strengthened, we can meet outer pressures with



some semblance of success. We turn to those convictions which arise in our own nature, and hope that our instincts and intuitions will preserve us in time of trouble. We may also attempt to study our own psychic resources and to evaluate our attitudes and emotions. Thus, by degrees, we make consoling discoveries, most of which point in the direction of the protecting power of personal character and traditional convictions which are essentially right and proper. To interfere with our internal lives is a frontal attack against privacy. Even if the suggestion were constructive, the delicate question could be raised: should an individual even be reformed without his consent, or without his recognition of personal need?

As physical conditions have gradually escaped from control, in this age of atomics and electronics, there has been a notable change in public thinking. The tendency to plan life, and to bestow purposeful objectives upon our children, has lessened. We think more and more in terms of the moment only, and view the political discords of neighboring powers with grave apprehension. We wonder if we can escape the terrifying implications of atomic warfare and its unpredictable consequences. Gradually, there has been a trend toward a recognition of ethical needs. Scientific institutions have introduced ethical programs, in the hope that these will have a civilizing influence upon the tendency of skill to become an obsession. Everything possible should be done to establish some point of security in society, or in the individual, which will help to sustain a constructive viewpoint under prevailing conditions.

Religion has always taught that man's internal life, with its root in a divine principle, is his greatest protection. If he can accomplish internal serenity of spirit, he is victor in the conflict of life. No one has disproved this point, and there have been innumerable testimonies in its support. If it is a crime to damage the physical estate of a person, it is a sin to attack his inner resources. When the afflicted mortal turns into himself, he should not find his subconscious cluttered with conditioned reflexes about cosmetics, dog food, and alkalis. These can contribute nothing to moral fabric or spiritual strength. It is vitally important to cleanse this inner life, for it is our only and direct road to those values which we hold most sacred. It is our temple, our sacred place, and it should certainly not be profaned, nor should it become a house of merchandising. The needs of man's

soul take precedence over the requirements of his body. The solution to the world problem must first come to and through the human soul. The maturing of this soul, its dedication to external values, and its courageous defense of the good and the true, are the hope of humanity.

All policies contrary to such convictions, are the by-products of materialism. The materialist seeks to compel us to accept life as a physical phenomenon alone. He would convince us that our inner life is only the distillation of our outward attitudes, and that we have no substance behind the shadow of our personality. This whole indoctrination is terribly and pathetically wrong. We have lived under it for half a century, and already it is practically unendurable. It is not nostalgic to wish for something better, or to defend what survives of a better concept.

Buying and selling may be the life of trade, but the soul of the trader must also be considered. We have already seen that the things we buy bring no lasting satisfaction. We trade them in and sell them off, perhaps even before we have completed payment. Society cannot endure merely by a philosophy of barter and exchange. Art and literature have already suffered, and even music has not totally escaped. We no longer read good poetry, nor have we leisure for the cultivation of any internal grace. We are glued to television with its endless cycle of superficial entertainment. We are allowing these media—television, motion pictures, and radio—to become the principal educators of our moods and emotions. With some notable exceptions, little is actually done to use these tremendous instruments to direct our civilization into constructive channels, or to inspire us to improve our own natures.

There is an ancient observation that deformity long viewed becomes acceptable. That which at first seems repulsive, loses its menacing aspect through frequent repetition. We become accustomed to anything. All we are saying is that habit lowers our guards and destroys or neutralizes our discrimination. In the course of time, when generations that had more substantial foundations have entirely disappeared, we must depend for the future of our world upon individuals who have never known a gentle or peaceful way of life. There seems no good reason why we should hasten our own misfortunes by supporting, or even enduring, that which is obviously inconsistent



with good taste. If the worst happens, we will probably develop defenses, but why should we devote generation after generation of our people to a perpetual struggle against something that should never have been? Why not rather utilize our resources to do those things which are worth doing?

To summarize our thinking, then, let us restrain our foolishness to that level upon which we can at least cope with it and occasionally achieve a victory. Let us keep advertising agencies in those comfortable offices where they now function, and out of our subconscious minds. Let them sell their wares as artistically and dramatically as they please, but let us reserve to ourselves the conscious right to decide what we want and when we want it. The subconscious mind is private property. It is also the source of many advantageous discoveries. It contributes to originality, and can lead to the final solution of numerous uncertainties. Strengthened and educated, disciplined and properly directed, it can enrich the whole world by producing persons with individual initiative and creative courage. Let us not tamper with it.



### *Encore*

Rossini, the composer, was once asked out to dinner by an influential but very mean Italian business man. The composer was hungry and looked forward to a good meal. He was disappointed. Each helping he received was small. When all courses had been served, he was still hungry.

As coffee was being served after the meal, Rossini's host said: "I hope that you will do us the honor of dining here again." "Certainly," the composer replied briskly, "Let's start now!"

—*Tit-Bits*, London

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### *Or Do We?*

Instead of complaining that we don't have everything we want, we should be glad we don't have everything we deserve.

—Helmuth Kaeutner, *Weltbild*

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### *Ever Present Help*

No one can get inner peace by pouncing on it, by vigorously willing to have it. Peace is a margin of power around our daily need. Peace is a consciousness of springs too deep for earthly droughts to dry up. Peace is an awareness of reserves from beyond ourselves, so that our power is not so much in us as through us.

—Harry Emerson Fosdick

## Egyptian Scarab Lore

The word *scarab*, from the Latin *scarabaeus*, is actually the name of a beetle, either the *Scarabaeus sacer* or the *S. Egyptiorum*. This beetle is common, not only in Egypt, but in adjacent areas of the Mediterranean. The scarab was called *Khepera* by the ancient Egyptians, and it was the peculiar symbol of the deity of the same name. The god *Khepera* was one of the aspects of the solar deity *Ra*. This divinity was represented either as a human being with the beetle upon or over his head, or as a human body with the scarab for a head. In another form of the old symbolism, the sun-god is shown as a solar disc with the scarab in the center. The veneration for this beetle was constant among the Egyptians from the earliest dynastic period, and it came to be associated with many divinities who came into favor through the long ages of Egyptian history.

Plutarch explains that the habits of this little beetle are responsible for the veneration which it received. The scarab lays its eggs in a small ball of dung, which it rolls about with its hind legs until the dung becomes almost a perfect globe. In this way, the beetle is able to transport the eggs to the place most suitable for their hatching. The old Egyptians believed that the scarab rolled its ball to the river Nile, but this is probably more legend than fact. The impregnated dung ball was first associated with the sun, and it was assumed that the solar orb was rolled across the sky by *Khepera* in his scarab form. In time, however, the actual habits of the insect came to be of secondary importance, and the hieroglyph of the scarab passed from its solar meaning and became associated with the concept of immortality. The Egyptian word *Kheperi* can be translated as containing the thought *to be*, *to become*, and by extension, *to endure* or *to be revived*. The term also includes the idea of something wonderful, a marvel beyond human understanding. It is not strange, therefore, that scarabs of many sizes, types, and materials are found in tombs or enclosed within the mummy wrappings of the Egyptian dead.

Writing of the scarab, James Bonwick notes, "Its remarkable fecundity in the warm mud of the Nile was once thought to mark the vital force of the sun. But it was as the type of self-existence, or



self-engendering deity, that it was pronounced most worthy of worship. It was believed that the scarabaeus had no need of female auxiliary in the process of multiplication. It cast forth seed, rolled it in a pellet of mud, and left the whole to be hatched by the sun. Self-engendering like the gods, it was a beautiful symbol of the resurrection, or re-birth of man. This sign of hope, according to Mariette Bey, is seen to flourish from the 3rd dynasty to the age of Cambyzes. We have a magnificent basaltic model of it, about five feet long, in the British Museum. In a Litany we read of 'the beetle that folds its wings,' alluding to the rest of the risen dead." (See *Egyptian Belief and Modern Thought*).

Scarabs are of so many types and designs that it is almost impossible to list them all. Those in personal use among the Egyptians were from one quarter of an inch to over three inches in length, and were usually made of green or blue faience, a kind of glazed clay. Sometimes they are carved from stone, basalt, jasper, or cornelian. Ancient examples in such materials as amethyst or lapis-lazuli are uncommon. Those in paste frequently originate from the period of Roman dominion in Egypt. The majority of excavated scarabs are of comparatively poor workmanship, and indicate that they were manufactured in large numbers with little thought for quality. Fine examples with important inscriptions are quite costly.

The well-finished example of the scarab amulet, or seal, is an accurate reproduction of the principal characteristics of the beetle. A cartouche or inscription is cut or pressed into the flat under-surface. Smaller examples are pierced latitudinally, so that they can be strung on wire or thread, or attached to a ring. Sometimes they are ornamented with elaborate settings. In amulet form, the wings of the beetle are folded under its heavy shell, but in mortuary art, the wings are often shown spread, and examples of this kind also occur in faience, and were used as pectorals or ornaments for the breast. It would seem that persons of all classes wore scarabs, probably hung about the neck as talismans. Honor was also paid to the little beetle itself, and mummified examples of actual scarabs are known.

For general purposes, Alfred E. Knight divides the types of scarabs into four kinds, which he terms *funerary*, *talismanic*, *official*, and *historical*. The last group is the most rare. Funerary scarabs are often larger than those used as talismans, as there was no problem of

carrying them about in daily occupation. The largest of the funerary group are the heart scarabs. We have a very fine example in the collection of the Society. It is of dark green stone, nearly three inches in length and slightly under two inches wide. Heart scarabs are often uninscribed, but the British Museum has examples containing various religious inscriptions. Our specimen was prepared for an unknown person named An-et-chu. The reverse of this scarab is covered with eight lines of elaborately cut hieroglyphics, being a section of the 18th chapter of *The Book of the Dead*.

In mummification, the heart was removed from the body and embalmed separately. The large stone scarab took the place of the heart when the deceased entered into his life in the underworld. In some cases, the scarab was suspended over the area of the heart on a cord or chain, and in other cases, it seems to have been actually introduced into the body where the heart had been. The text on the scarab becomes a prayer, or a magical invocation. For example, "May no falsehood be told against me near the god, in the presence of the great god, lord of the Underworld! How great art thou, rising up in triumph!"

Talismanic scarabs are also referred to as ornamental, and especially during the Hyksos period, they seem to have been worn as a favorite article of adornment. This type is sometimes inscribed with the names of the owners, as well as with formulas of a magical nature, the images of patron divinities, mottoes, and various devices, the meanings of which are now unknown. There was considerable emphasis upon scrolls, spirals, key patterns, and groups of concentric circles. The sign of life, the *crux ansate*, or Egyptian cross, was used to promote health, and a conventionalized scepter bestowed strength and power. Sometimes animals and reptiles were portrayed, and gave protection to the wearer against danger from these creatures. The device known as the "eye of Horus" ensured safety from the evil eye, ghosts, and malignant spirits.

Official scarabs were often used as seals, and when impressed upon soft clay, the inscriptions probably passed as a form of currency. They marked the goods of a family or a house, and were used to authenticate documents and to transfer authority. The pharaoh, at the time of his enthronement, received the royal signet with his names and titles duly engraved thereon. Various official scarabs duly recorded





EGYPTIAN SCARABS  
Approximately full size

the stations, privileges and attainments of their owners. The leaders of the armies, the scribes of the temples, the doctors and philosophers, wore scarabs as signets, and it was a cardinal offense to falsify the inscriptions. We may mention that scaraboids, or seals resembling scarabs but without the full delineation of the beetle, had similar uses, and are found in considerable number.

Under the heading of "historical scarabs" are grouped particularly those belonging to the reign of Amen-hotep III. These are usually of considerable size, and are inscribed with proclamations and the records of important events. In these instances, the exact delineation of the beetle may be compromised to allow a larger area for the text. It is also established that scarabs of early dynasties were later reproduced or copied, as is common with most religious objects. Such copies are, to all intent and purpose, genuine and original, for they were made during the classical period of Egyptian culture. In fact, any scarab produced in Egypt prior to the time of Cleopatra would be a bona fide example. Elaborately inscribed historical records, important talismanic devices, and scarabs bearing the cartouches of celebrated rulers who lingered long in the affection and regard of the people, were those most likely to be reproduced.

The accompanying illustration shows three large scarabs from our collection. They date from the reign of Thothmes III, a ruler of the 26th dynasty, who flourished about the 8th century B.C. They measure from one and a half to two inches in length, and are carved from a brownish-gray stone. On the upper scarab, the cartouche or seal of Thothmes III occurs on each of the wings. This is somewhat unusual. On the reverse, the cartouche is repeated, and is accompanied by a kneeling figure with a serpent-adorned headdress, carrying in his right hand the cross of life. The figure probably represents the protector of the Pharaoh. It will be noted that the cartouche of Thothmes III includes the form of the scarab and the sun rising over the horizon. The large scarab at the viewer's left bears the cartouche of Thothmes III on the reverse, accompanied by a crowned hawk, surrounded by emblems of good fortune. The smaller scarab, the reverse of which is shown, is ornamented with symbols of life, power, law, resurrection, and health, and may be considered as talismanical.

Egypt was a nation of merchants and traders, and these introduced the scarab as seal and ornament to many neighboring peoples. The result of this diffusion of a culture symbol was the appearance of modified scarab forms in the adornments of several groups in the Mediterranean area. In some cases the Egyptian usages, except perhaps the funerary, were copied rather closely. With the gradual decline of Egypt's prestige, the scarab became a highly collected antiquity, and examples are found in early European museums and private collections.

During the Roman period, there was a revival of interest in ancient philosophies and religions. Magic was considerably cultivated, and esoteric sects made scarabs in materials not known by the Egyptians. Nearly any stone, including crystal and synthetic gems, was employed, but the inscriptions are usually corrupt because the key to the Egyptian language was lost at an early date. Scarabs are found among Gnostic talismans, and are often ornamented with representations of the later divinities of the Osirian pantheon. Later still, during the Renaissance, there was a further revival of Egyptian artistry, and skilled craftsmen carved and polished remarkable scarabs. These were usually set in jewelry, and were not inscribed. Occasionally, a few dashes or meaningless marks appear on the undersurface, but these can never be mistaken as genuine hieroglyphics. There was a



further interest in these curiosities during and immediately following the Napoleonic era in France. Egyptian artifacts of many kinds were reproduced, not with any intention to deceive, but merely as *objets d'art*. In all cases, however, the workmanship reveals the skill of the modern lapidary, and lacks the simple but dynamic crudeness of the older productions.

As many people today enjoy collecting scarabs, or would like to have one or two examples to be set in rings or pins, it may be pertinent to point out that a considerable industry has arisen devoted to fabricating scarabs and passing these off as genuine. Needless to say, a rare scarab should be purchased only from a reputable source. Trustworthy Egyptian merchants usually secure guarantees from the museum in Cairo, and these are attached with a small seal to the original object. Fakes are made in several factories, and some are manufactured even in the United States. The approved procedure is to ship them to Egypt, where they are purchased wholesale by guides, villagers, and unscrupulous merchants. Sometimes these imitations are buried for a while so that it can be said with utter honesty that they were dug up in a certain place. They are usually sold for a "fraction of their true worth" by natives who claim to be ignorant of the value of such things. That a scarab has been bought in Egypt, therefore, does not raise it above suspicion.

It is not possible in a few lines to equip the reader with a sure guide for detecting fake scarabs. Generally speaking, however, they are defective in the details of under-cutting; that is, the legs of the beetle in relation to the base on which it stands. The cartouche is usually poorly cut, meaningless, or so extremely simple that it required little effort to create. Those in faience—that is with a blue or green glaze—which look attractive and colorful, are most likely to be fabricated. It has been my experience that a genuine Egyptian scarab, regardless of the original material, passes through a process of aging in which it becomes very hard and brittle. Even faience examples will cut glass like a diamond. Therefore, if you will nick a water tumbler with a quick, light stroke of the scarab, using a projecting edge, it will nearly always leave a noticeable scratch on the glass. If the scarab breaks apart, it is almost certainly an imitation. I have seen very clever imitations in wax, coated with a glaze. These you can dent with a fingernail. The best test, of course, is familiarity with the ob-

jects themselves. Genuine age cannot be easily copied, nor can the modern imitator work with the same simple boldness of the old craftsman. Very large scarabs, from three to six inches in length, sometimes with figures on their backs, or with human heads, are nearly always fakes, as otherwise they would be of such extraordinary value that they would seldom appear even in the antique trade.

Sir J. Gardner Wilkinson, an outstanding authority on the manners and customs of the ancient Egyptians, explains in some detail the frequent representations of the scarab in the religious art of these people. According to his researches, it signified not only the sun, but the world and the creative power by which the mundane universe came into existence. It became an emblem of Ptah, who fashioned the terrestrial sphere on a potter's wheel. It was also emblematic of the diminutive deity of Memphis, a little dwarf, or pygmy, who was supposed to be the master over the artisans who designed and fabricated all the physical objects to be found in nature. Plutarch said that the scarab was engraved upon the signets of Egyptian soldiers as a symbol of courage. In addition to these usages, the insect was closely connected with astronomical phenomena, especially the zodiacal sign of Cancer, and its usage was almost invariable in the funeral rites. Frequently, a number of scarab forms have been found adorning the mummy case of an outstanding dignitary.

In passing, it might be noted that this was not the only insect to be venerated or regarded with special emphasis. The fly distressed the old Egyptians, even as it does the modern Arab. He associated it with the principle of evil, and titled his principal demon Beelzebub, "The Lord of Flies." Hence, the Beelzebub of medieval Christian demonology. The dweller in the Valley of the Nile had much the same attitude toward the ant that is reported of King Solomon. In the Delta of the Nile, the ant was regarded as a symbol of wisdom because, in spite of the annoyances it caused, it was skillful in discovering things carefully concealed—especially foodstuffs. Thus we have a kind of alphabet of moral symbols derived from the experience of people. Our present fondness for scarabs is derived from this old language of ideas, and because it represents the hope of salvation in the heart of every man, we like to regard it as a fortunate charm and a significant article of adornment.



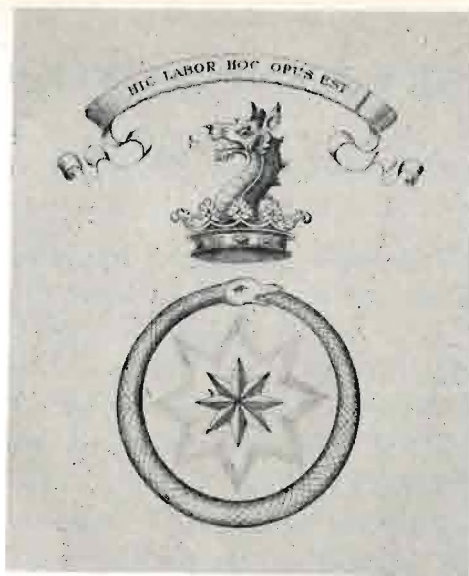
# MARY ANNE ATWOOD

## An Hermetic Mystery

In the Library of the Society, we have a frayed but sturdy copy of an exceedingly strange and curious book. Copies of the original edition of this work are practically unobtainable, and even reprints are extremely scarce. The full title of our volume is *A Suggestive Inquiry Into the Hermetic Mystery With a Dissertation on the More Celebrated of the Alchemical Philosophers, Being an Attempt Toward the Recovery of the Ancient Experiment of Nature*. This is followed by a Latin quotation attributed to Hermes Trismegistus. At the bottom of the page, we are informed that the publisher was Trelawney Saunders, of Charing Cross, London, and the date of issue was 1850. There is no intimation as to the authorship of this profound treatise, but time, the discoverer of many things, revealed that it was from the pen of a certain Mary Anne South.

To explore the contents of *The Hermetic Mystery* is to be profoundly impressed with both the extraordinary scholarship and the amazing scope of the production. The written form has been described as rather archaic and stilted, with the detached charm and literary mannerisms associated with the books of Mr. Thomas Taylor, the 19th-century English Platonist. Neither the contents nor the presentation can be easily associated with a genteel young woman of the early Victorian era. Perhaps there is no other work obtainable which points out so clearly the philosophical implications of alchemy. In a private notebook, the authoress makes the simple statement, "Alchemy is philosophy." Obviously, the author-compiler of *The Hermetic Mystery* is a comparatively obscure person, for her name does not appear in the list of brilliant writers of 19th-century England. Through the research of Walter Leslie Wilmschurst, who had access to the private papers of Mary Anne South, later Atwood, a fair picture of her nature and the motives which impelled her unusual undertaking has been preserved.

Mary Anne South was born in Hampshire in 1817, the beloved daughter of Thomas South, who is recorded to have been a gentleman



THE EMBLEMATIC BOOKPLATE  
OF THOMAS SOUTH

of leisure, a scholar, and a recluse. It was said that he was a man of "certain means," an abstraction which seems to imply that he had sufficient money to assemble a rare and extensive library of classical works in many languages, and dealing with philosophical and metaphysical subjects. We have books from the library of Thomas South in our own collection, including a beautifully hand-colored copy of *Pandora*, a compendium of alchemy by Dr. Michael Faustius, published in Leipzig in 1706. There are numerous plates touched with gold and silver, which set forth alchemical formulas by means of fantastic symbols. Due to the circumstances which will be explained later, the learning of Thomas South is comparatively unknown.

Mary Anne grew up in the somber shadow of her father's library. Her interests were essentially the same as his, and she became his dedicated pupil. Later she acted as his secretary, assisting him in the classification of his books and the continuous program of study that occupied his life. When she reached maturity, it is said that she became his intellectual comrade. The deepest subjects were fully discussed between them, and he came to depend extensively upon the amazing erudition of her mind. This is all the more remarkable be-



cause those who knew Mary Anne South found her a very simple and completely feminine person, shy and silent by nature, and extremely devout in her religious instinct. The father-daughter companionship was never broken or marred, nor is there record of any other interests arising to weaken the bond.

After Miss South had reached a condition of complete intellectual equality with her father, they decided upon an unusual literary undertaking. They resolved to prepare an independent summarization of their conclusions of the Hermetic philosophy. With the full cooperation of the household, they withdrew entirely from domestic relationships, the father establishing himself in one room, which served as his study, and the daughter, in another, surrounded by the peculiar instruments of her own endeavors. Again, the psychological factors are unusual. Mr. South decided to prepare his work in the form of an epic poem, and Miss South decided to use the prose medium, with emphasis upon the scientific and philosophic aspects of alchemy. We do not know how long the two labored in their separate rooms, but it is recorded that it was for a considerable time. Miss South was the first to complete her work.

So great was the father's confidence in his daughter's ability that he arranged for the immediate publication of her manuscript, without even reading the original or the proofs when they arrived from the printer. From the dating, it is evident that her strange book was published when Miss South was only thirty-three years old. This might not seem so remarkable today, but in the first half of the last century, the entire affair was a phenomenon of importance. Mr. South made arrangements with the house of Trelawney Saunders, and paid all the costs incidental to the publication of *The Hermetic Mystery*. The only somewhat irregular circumstance noted up to this time was the failure of the authoress to place her name, or any part thereof, on the title page. If she had feared that the acceptance of the work would be endangered, had it been known that it was written by a young woman, she could always have signed it simply "M. A. South." This slight circumstance later takes on considerable interest.

Things apparently were going well with the publisher, and nearly a hundred copies of the book had been passed to libraries or sold to purchasers when Mr. South abruptly ordered the distribution of the book to be discontinued. More than this, he settled the question for

all time by purchasing back all copies of the book for a sum of about £250, a considerable amount in those days. At first thought one might suspect that he had finally read the manuscript or the completed book, and objected to it in some way. This does not seem to have been the case, however, for the transaction was with the full consent and approval of his daughter.

When the publisher had delivered all the books to Hampshire, they were stacked on the lawn of Mr. South's home, together with the entire manuscript of Mr. South's Hermetic Poem, which was never completed, and of which only about twelve lines have survived. A match was struck to the heap, and years of work disappeared in fire and smoke. Nor does the story end here, for throughout the years of her long and not particularly eventful life, the authoress carried on a continuous program of seeking out and purchasing back every copy of her book which found its way onto the market from the original owners. She often paid as much as ten guineas (\$50) for a single copy. These books, in turn, have a peculiar history. For some reason, she kept a certain number and destroyed the rest. There is no way of knowing exactly how many of the original edition survived, because they were in public institutions or otherwise beyond her reach. It is very likely that not more than twenty-five of the originals now exist, and some estimates are as low as ten copies.

Mr. Wilmshurst made an exhaustive investigation, and while he has several theories to explain the book-burning episode, it is quite possible that other factors contributed to the occurrence. First of all, surviving copies indicate that Miss South found a large number of typographical errors in the finished book, and was not entirely satisfied with certain of her quotations from other sources. This, however, would hardly justify the extreme methods she used. Second, both she and her father appear to have suffered certain qualms of conscience. They felt that they had exposed too openly a secret tradition which, if it came to be known by unscrupulous persons, might result in a serious disaster of some kind. Third, it appears that Mr. South and his daughter became involved, at about this time, in a current Evangelical revival, for it is evident that they were highly religious and always lived close to the moral atmosphere of the Anglican Church. They may have felt, or have been caused to feel, that



the Hermetic subject was a subtle kind of heresy, and could lead to theological complications. We do not know enough of the South family to determine the possible degree of pressure that was exerted upon them by contemporary society. There are indications that they contemplated re-orienting their Hermetic researches to bring them into line with Christian soterology.

A fourth consideration should not be entirely overlooked. Miss South held the belief, and in this her father concurred, that the transmission of the deepest secrets of alchemy involved the use of hypnosis, or the inducing of Mesmeristic trances. They may have changed their minds on this point, for apparently what they were really seeking was a discipline resembling yoga or a practical science of spiritual regeneration. Continued exploration of this field might well have brought them into conflict with the teaching of the Church of England.

Again many of the elements of the pattern are uncertain. Miss South repeatedly declared that the work should never be reprinted; on the other hand, she carefully corrected the copies which she preserved, and on some occasions, intimated that the work might again see printed form. Her moods on the matter were not entirely consistent, which gravitates against the idea that her conscience had been deeply disturbed. There is always the possibility that totally unknown factors were responsible for the suppression of the book.

Any hope that the Souths would either revise their previous labor, or prepare a new work in the light of increased knowledge and understanding, was frustrated by the death of Mr. South. He left to his daughter his wonderful library, but was unable to bestow the inspiration and courage which had always distinguished his labors. After her father's death, Miss South, as she herself reported, never recovered the dynamic quality of her scholarship. She declared that she required the friction of her father's active and creative nature to release her own thinking and fire her imagination and intuition. What might have proved to be a remarkable literary career, developed no further, and she returned to the level of the quiet daughter of an English gentleman.

In 1859, being about 42 years old, Mary Anne South married the Reverend Alban Thomas Atwood, a Yorkshire Vicar, who appears to have been a cultured gentleman with a progressive mind and some interest in psychical research. Apparently he had practically no



PORTRAIT OF MARY ANNE ATWOOD IN HER  
ELDER YEARS

knowledge of alchemy. In view of his profession, Mr. Atwood could not openly indulge in philosophical and religious controversies, but he read broadly and kept abreast with many fields of progress. From all that is known, the Atwoods were a contented, congenial couple. He was a benevolent man, well respected in the district, and his wife cooperated beautifully in the social phases of parish activities. No children graced the marriage, and Mr. Atwood died in 1883. There were probably very few who ever knew of his wife's adventure in the Hermetic arts. Mrs. Atwood lived in her deceased husband's home until her own death in 1910. She developed considerable interest in the early activities of the Theosophical Society, and presented the greater part of her valuable collection of books to this Society during the presidency of Mr. A. P. Sinnett.

It will be noted that Mrs. Atwood lived to be 92 years old, and Mme. de Steiger has preserved an excellent description of her. Even in elder years, she was a beautiful old lady, with great dignity and handsomeness of presence. She was naturally courteous, and extremely modest and retiring. Yet with it all, she retained to the end a superb



intellect and an almost unfathomable profundity of knowledge. It was noted that she spoke hesitatingly, possibly due to many years of solitary existence. She would never open a conversation, but when the circumstances provided a proper opportunity, she revealed a rich memory, quoting from countless authors without reference to texts or notes. It is said that she had never been ill, and even at the time of her death, her hair had but slightly greyed. She seems to have died from no particular ailment, but simply from the fullness of years, and she was buried beside her husband, the beloved Vicar.

The book *A Suggestive Inquiry Into the Hermetic Mystery and Alchemy* was reprinted in 1918, and again in 1920, both editions originating in Belfast. Almost immediately, further complications arose. It was broadly rumored through the literary grapevine that the reprints were heavily expurgated, and that the deeper and perhaps troublesome secrets had been carefully eliminated. I have the original edition and a reprint before me, and careful comparison indicates that such a criticism is unfounded. Our copy of the first edition is one of those which Mrs. Atwood herself corrected and annotated. There is a note that she presented the book to a certain C. C. M. on February 22nd, 1886. In the re-issue, all changes from the original have been carefully marked. They consist principally of the correction of typographical errors and the improvement of translations. An occasional sentence has been added or deleted, but there is nothing to indicate that anything of value was actually removed.

The re-issue includes an elaborate introduction containing biographical information about Mrs. Atwood, and, at the end, memorabilia. Also added is a portrait of Mrs. Atwood in advanced years, and a reproduction of the bookplate of her father, Thomas South. The bookplate is obviously devised to emphasize Mr. South's interest in alchemical research. It features a serpent swallowing its own tail and surrounding an eight-pointed star. The motto is derived from Virgil. For practical purposes, therefore, the later editions may be accepted as authentic, the changes being such as Mrs. Atwood herself had indicated. The South-Atwood library has now been scattered, and books occasionally appear in the English and American markets.

The case of Mary Anne Atwood presents many aspects which cannot be explained without recourse to a belief in the validity of the mystical philosophy of life. Although she gained much from her

father, she was certainly born with strange aptitudes, and retained them even though they were locked within herself. She wrote not in the spirit of the 19th century, but of those earlier times when alchemistical philosophy controlled the intellectual life of Europe. She has been called "the last of the Hermetists," but also, she was the intellectual heiress of the older Neoplatonists, Gnostics, and Transcendentalists. Like Emerson, she was born out of time, a citizen of a way of life that had vanished in limbo. She was certainly well acquainted with the works of Thomas Taylor and other moving spirits who sought to bring about a revival of essential learning during an age notable for its decadence. She had something of the spirit of Boehme, who also found alchemy a useful instrument of mystical symbolism. She was aware of the researches of the American alchemist General Ethan Alan Hitchcock, but did not regard him as having adequate mystical penetration.

Some critics have said that Mrs. Atwood invented metaphysical alchemy, but this is certainly not true. Nearly all great authors and experimenters who flourished in the golden age of alchemy (15th to 17th centuries) made constant reference to the spiritual art concealed beneath the symbols of chemistry. It has also been held against Mrs. Atwood that there are no records that she ever attempted practical alchemy. She had no laboratory, nor did she experiment with chemical compounds. Her book, however, tells why. To her, the great work of Hermetic philosophy was the restoration of the spiritual life of man. It is here that transmutation must take place, for each human being in search of truth must transform his own base elements into a kind of spiritual gold. This regeneration opens the way for illumination and mystical communion with God and nature.



## Late Bulletin

We have just signed a contract with Citadel Press of New York for the publication of a new edition of our book *Healing: The Divine Art*. The book should be ready by summer or early fall. We recommend, however, that you do not place orders until we announce that it is available for immediate delivery.



# The Psychology of the Kathopanisad

By HENRY L. DRAKE

*Vice-president of the Society*

The Kathopanisad, one of the most fascinating of the Upanishads, records the account of a young man who, at the request of his father, goes to the house of death, ruled by Yama. This Upanishad is, in all probability, a part of the Brahmana, and belongs to the Katha Sakha of the Krasno Yajur-veda. Because of the Kathopanisad's subtle psychological doctrine, it has long been of interest to sincere seekers. It is, as Max Mueller notes, often quoted as an outstanding expose of the mystical psychology of the Hindus.

The story here related is that of the young man, Naciketas, who learns from Yama, ruler of death, some of the secrets of the transcendent life, which extends even beyond the power of Yama. The young man's father, Vajasravasa, desiring heavenly rewards, had given away possessions at an important sacrifice. When the gifts were being distributed among the priests, his son, Naciketas, became filled with Sraddha, an attitude involving sincerity, humility, and a reverence for first principles and the nobler life. Sraddha is one of the basic virtues without which integration cannot ensue. So it is said that Naciketas possessed, and was possessed of, those qualities sufficient to condition one for the deeper mysteries of life.

Thinking of the life of discipleship, Naciketas asked his father, "To whom wilt thou give me?" And the father replied, "Unto death I shall give thee." Now the father was a religious man, and this was his way of revealing that he would dedicate his dearest possession—his son—to a life of high thoughts, rich emotions, and good acts which psychological growth demands. But the young man wondered why it was that his father would give him to death, for in his youthfulness he did not realize that the secrets of the exalted life are involved with change and, hence, with death and coming to be. Thus his father's command that he must visit the realm of Yama, was not to be disobeyed; so to Yama went Naciketas.

Upon the arrival of Naciketas, Yama was not present. There, in his realm, the boy waited without food or water for three days. Upon

his return, Yama was informed that he had a visitor, a Brahmana guest, a holy one who should be met with peace offerings, since he had waited patiently and for a long while. Yama approached this son of Vajasravasa, saying, "O, Brahmana, as thou, a venerable guest, has dwelt in my house for three nights without meals, choose therefore, three boons."

As the first of his three rewards, Naciketas chose that his father would always be free from anxiety and anger, eternally cheerful, and recognize him upon his return from Yama's realm. Then spoke the god, answering his request, saying that upon the youth's return home from his place of death, his father, at the god's command, would be extremely happy and receive him well.

Then said Naciketas to Yama, "Thou knowest, O Death, that fire (sacrifice) which leads to heaven; tell it to me, for I am full of faith. (By that) the heaven-seekers attain immortality. This I choose for my second boon." The concept of heaven-seekers refers to the long life said to be enjoyed by the Buddhist saints known as Devas, and not to that immortality attained by the illumined. Death replied that he well knew the fire of which the young man spoke, and would teach it to him. "Know that it is the means of attaining the eternal heaven and the support of the world, and is dwelling in the heart of the learned." The god further explained that this fire or spiritual sacrifice and dedication of the total being to principle, lies at the source of individual and universal existence, making possible all that is. Naciketas learned well the instruction, thrice performed the fire sacrifice, and then, united with instruction, performed the necessary duties. This so pleased Yama that the third boon was finally granted. The sacrifice above mentioned refers to proper attitude toward principle. Instruction refers to that given by parents, the *Vedas*, knowledge acquired from the *Pramanas* and the learned. Such thoughts and acts destroy the chains of death, even before the body itself perishes, and imply a particular movement of consciousness toward greater insight.

Naciketas proceeded to ask for his third boon. He would like to know the meaning of life and death, and how to overcome the latter. Such knowledge would afford comprehension of the true meaning of the transcendental Self. Death, shocked at this request, begs of



the seeker that he choose another boon—grandsons, extended life, earthly pleasure and wealth. But of these the youth would have no part. "All these are most transient, O Death. They wear out all the vigor of the senses of man. And the whole span of life is but short, so keep thy horses, dance and song for thyself." There is wisdom in not desiring these things from Yama, and in wishing to realize the life of Being, which is beyond death and mortal change, including the values inherent in all else. Naciketas has come to that place in understanding from whence, comprehending his own immortal nature, it is impossible for him to consort with the mortal. He will choose no other boon than the one asked, for "Good befalls him who follows the good, but loses he the goal who chooses the pleasant."

The Good has to do with supreme Truth, the knowledge of which influences a man's constructive development. The pleasant points to relative emotions and their expression, which do not lead directly to the establishment of adequate values within the psyche. The Atman, or inner-perfect state of man, is developed, not by concentration upon the pleasant, but as the text says, is "perfected by himself;" for in it is value. The giving of psychological energy to this true value brings forth its merit in the life of man. It is not the agent of any action, not a relative expression, but the ultimate object of all actions and expressions. By contrast, the illusion of not-knowing causes man to comprehend the relative expressions of his Atman as the actual. This has merit only insofar as the minutiae of life, and one's experience of them, direct a man toward first principles and the inclusive fulfillment inherent in the Atman. The Atman, as man should be, is free; in no sense bound. Yet it is the condition of all relative bindings from which one must emancipate himself. However, the attempt must not be to free the Atman, for it is free. The effortless effort must be that of freeing consciousness that it may discover itself as soul, and ultimately as Atman. Such is the deliverance, which itself is the condition of enlightenment, of a psyche from that necessary bondage involving ignorance.

It is clear then why Naciketas renounced the pleasurable and all appearances, and pondered well the nature of Atman. It was not wealth and the perishables of man that influenced him, but the pursuit of the ultimate and natural end of man. Such insight is the difference between ignorance and knowledge, about which the original source

says, "Fools, dwelling in the very midst of ignorance, yet vainly fancying themselves to be wise and learned, go round and round staggering to and fro, like blind men led by the blind." To hear the truth of Atman is not available to many, which is well, for even when they hear, they cannot comprehend. The source states that the teacher is wonderful and the pupil clever, when the one can teach, and the other be rightly instructed. "Wonderful, indeed, is he who comprehends it when taught by an able preceptor." Instruction regarding the Atman cannot be comprehended if it be an inferior who teaches, for it involves the relation between existence and non-existence, between agent and non-agent, between being and not-being, and the relation between the illusory and the actual worlds. When all contradictories are seen to be the One and the same, then does the understanding approach its own unity with Self.

This is the line of instruction given by Yama to the seeker Naciketas. Such knowledge as received by him comes not from mere argumentation, not even from dialectic itself, which, at best, but directs to the goal of human existence. Dialectic involves intellection, but the reality of existence can merely be understood by the mind. Its actual experience and association with one's total being demand that the understanding be interwoven with feeling, emotion and being. Then it is that life ceases to be something thought about, and becomes the actual expression of the Self. Understanding of this sort cannot be quickened within the consciousness of an individual, unless portrayed to a seeker by an awakened soul. The consciousness of which we speak is passed from one superior individual to another, as, for instance, a flame causes another object to catch fire. The eternal is never acquired except through the eternal. "The mortal one who has heard this and comprehended well that subtle principle, the soul of Dharma, after discriminating it (properly), attains it; he verily rejoices, having obtained the enjoyable." Then says Yama further, "Methinks the house is open for Naciketas." Yama proceeds with the instruction, a process which, as he remarks, is involved with Karma, with cause and effect, and operates as effectively and scientifically at the psychological level as it does at the level of physics and its objective scientific function. One's consciousness approaches the Atman or moves away from it in understanding in direct relation with the causes set into motion by the conscious and unconscious.



Yama now enters into a consideration of breath, Prana, or the symbol Om. It is the phonetic expression of Brahman, and hence, is a tranquilizer and instructor of the senses, mind, and emotion of man. The Chinese, too, in their classic *The Secret of the Golden Flower*, and Aristotle, in his *De Anima*, stress the importance of sound and of breath. The commentator on the Kathopanisad remarks that breath or Om is the rudiment of all sound. As there can be no idea or thought without the corresponding name, word, or sound, sound is considered to be indispensable to association with ideation, whether manifest or otherwise. The idea of Brahman, if it could be formed at all, is infinitely all-comprehensive and so also must be its sound-symbol or counterpart. Thus Om is the highest of symbols, of which Yama says, "Having known this symbol, whatever one desires, one gets that." It is the basis of all aspiration and of all self-development. Here the text observes that this principle, sitting, (which is to say at rest with itself), yet travels far and everywhere, and none but the self can discover this effulgent Being. Those who have not restrained themselves from the less-good, who are not of meditative outlook, or are of unclassified mind, attain not this knowledge.

Know that the soul is the master of the chariot or body and sits within it. "Consider the intellect as the charioteer, and the mind as the reins." With these instruments one forgets his way upward into the realm of principle and freedom, and away from the cycle of necessity. "The man who has intelligence for his charioteer and the mind as the [well-controlled] rein, — he attains the end of the journey, that supreme place of Vishnu." By this one means, objects, the rudimentary forms of matter in expression, are superceded. Mind penetrates beyond itself to intellect and, hence, to Atman, which goes even beyond intellect, approaching the unmanifest, which is the condition of manifestation.

Such are the conditions of life and death, and the means of overcoming the latter, revealed by the god of death to the seeker. Such is the preliminary approach which eventually releases the Atman hidden in all beings. This principle reveals itself, but not to all. Yet, it is seen by the seers who alone have been conditioned for seeing through the subtlety of their own psychology. "The wise," says Yama, "should merge the speech in the mind, and that (mind) in

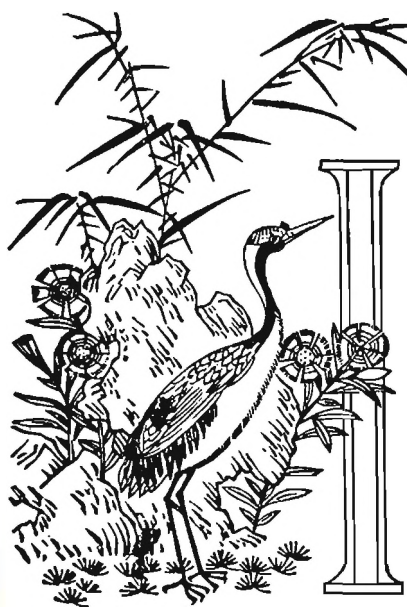
the intellect, the great intellect in the Great Self and that (Great Self) in the Self of Peace." This says that first sense activities must be stopped, the energy of consciousness removed from the sensual and concentrated upon mind. Then consciousness must be drawn inward, even from mind, and placed upon intelligence as such, which is the higher discriminative faculty. The energy of consciousness must then be withdrawn from intellect and centered upon the intuitive capacity, which can know life for what it is, in and of itself. At this level, one is more aware of the ego-life within, and knows more clearly its reality and the direction toward which, by its own nature, it must inevitably impel every man. With the veil between relative-consciousness and ego-consciousness lessened, the purer self-contained principle of Atman, the sustainer of the ego, becomes known. "Having realized that (Atman) — which is soundless, touchless, formless, imperishable, and also without taste and smell, eternal, without beginning or end, (even) beyond the Mahat, immutable, — one is released from the jaws of death."

Yama's entire instruction endeavors to portray to Naciketas that all things are interdependent and inter-related; hence, what is there, in Atman, is here, and what is here, is there. One who sees various levels of existence as fundamentally different, establishes in consciousness the conditions of death, and must consort with death again and again. Until the gradual enlightenment of consciousness reveals an interplay of relative values, but with one value as the source of all, no significant integration can take place. Understanding of this worth is the mystery of mysteries and the gateway to all spirituality; for, as the Kathopanisad reveals, "The Purusa of the size of a thumb, the lord of the past and the future, is like a light without smoke; he is verily (the same) today and tomorrow. That is that." Meditating upon this, one grieves no more; liberated from bonds, he becomes free from the transitional states of birth and death. Having become that principle which is devoid of waking and sleeping, he is so-called immortal. "If one is able to realize (that Brahman) here, before the fall of the body, (one becomes free from the bondage); (if not), one has to take body (again) in the world of creation." Naciketas, having been instructed by the god in the knowledge and processes of life and death, attained Brahman, and as the Scripture says, "So will attain any other too, who knows thus the inner self."



## The "Unworthy One"

### THE MASTER OF THE JADE PAVILION



FOUND a neatly folded note from Mr. Nakamura tucked under the door of my room when I returned late one afternoon to my hotel. It was an invitation to join him at his shop that evening about 7:30, provided, of course, that I had nothing more important to do, and could find some pleasure in his humble company. Needless to say, my rickshaw was at his door at the exact time he had specified.

Evidently Mr. Nakamura had been watching through the window of his store, for he came out before I could dismiss my conveyance. Motioning the rickshaw boy to wait, he shook my hand warmly. "So happy, Haru San," he murmured, climbing in beside me. "Perhaps you will find this little adventure amusing."

After careful instructions to the boy, who started off at a jogging trot, Mr. Nakamura, his face wreathed in smiles, remarked softly, "I hope you are very well; and do not lean back too far, or this crazy thing will tip over, and you will not be so well."

After a most confusing trip and several near-collisions with other vehicles, we arrived at an impressive building with wide roofs of green tile, from the corners of which hung ancient bronze wind-bells. As we climbed the broad flight of shallow stone steps, Mr. Nakamura paused for a moment to give me special instructions.

"You are about to meet a most curious person, and no matter what happens, do not appear surprised. Everything that occurs will be according to a long-established pattern, and later, over a cup of tea, we will discuss the details."

My friend then led the way into a spacious hall, its carved and painted ceiling supported by red and black lacquered columns. A door at the left stood open, and I was ushered into a splendidly furnished apartment. It gave the impression of being a museum. There were several long tables of carved and polished teakwood, and on these a variety of precious articles were tastefully displayed.

The collection was obviously Chinese, and most of the curios appeared to be of great age. Dancers and musicians modeled in clay still showed traces of original coloring. Mythological monsters glistened with the luster of green and yellow glaze. There were burial urns, beautiful examples of early celadon, fragments of exquisite frescoes inlaid into teakwood frames, Buddhistic figures in stone broken from the walls of caves, marble heads of divinities, and a wealth of other material. It was indeed a splendid collection.

At the far end of the room, seated on a massive, throne-like chair, was an elderly man resembling a portly Buddha. He was completely bald, his skin was the color of ancient parchment, and the whites of his bright piercing eyes had the tone of old amber, due to long use of opium. He wore a black brocaded Chinese coat with a standing collar, and his arms, crossed on his ample front, appeared to be without hands because these were tucked into his exaggerated sleeves. The costume was completed by a pair of black and white leather American sport shoes.

Mr. Nakamura led the way. Stopping a few feet from the august-looking individual, he bowed profoundly, and I followed his example. Mr. Nakamura spoke in Chinese, and after appropriate felicitations, introduced me to the Master of the Jade Pavilion. There was further conversation, explaining my presence no doubt, for the sharp eyes of the ancient one were upon me. Evidently Mr. Nakamura's words were acceptable, for a faint trace of a smile was bestowed in my direction.

In due time, the proper pleasantries were concluded, and my friendly shopkeeper escorted me to a chair, motioned me to sit down, and then returned to the rotund old man. Slowly the extraordinary figure, huddled in his black robe, unfolded his arms, and two long, slender hands, with beautifully tapering fingers, came into view. One hand held a short wooden hammer, its head bound with rings of bronze.



Mr. Nakamura, again bowing, stepped closer, and the hammer was passed to him. Holding it firmly, he walked to the center of the room and, slowly turning, noted swiftly but accurately the display of Chinese art. He then approached the first table, giving his entire attention to a tall funereal vase in pale blue glaze that looked as though it had been excavated from a Tang tomb. After several minutes, he suddenly struck the vase with the bronze-bound hammer, breaking it into a dozen pieces.

It was a distinct shock to see the beautiful object so ruthlessly destroyed. I glanced toward the Master of the Jade Pavilion, and was amazed to see him smiling broadly.

Mr. Nakamura slowly walked the length of the table, demolishing piece after piece until more than half of the bowls and figurines had been reduced to fragments. He then proceeded to all the other tables in turn, leaving a trail of wreckage behind him.

It seemed to me that less than a third of the collection remained when he had finished. After pausing for a last brief survey, he walked back to the Master of the Jade Pavilion, and with a low bow, returned the hammer.

By this time, the portly old man was literally shaking with laughter. He nodded his head, gesticulated excitedly, and talked Chinese with a high sibilant voice. At last it seemed his emotions could no longer be restrained. He rose, stepped forward, and embraced Mr. Nakamura. Finally both men shook hands, and it was evident that they were about to part on the best of terms. The air was so bright with cheer that the Master of the Jade Pavilion even shook hands with me, patted my shoulder, and personally escorted us both to the door.

As we left the building, it was obvious that Mr. Nakamura was in excellent spirits and most eager to return to the privacy of his shop. He could see my bewilderment, and this no doubt added to his delight. He did not speak, however, except to say that the weather was exceedingly pleasant and the traffic exceptionally heavy. Back in his store, he remained non-committal until the tea was properly hot and the rice cakes artistically spread on an antique plate. Then, in an appropriate atmosphere of comfort and leisure, he told the story of the Master of the Jade Pavilion.

For many years, a curious establishment had flourished in a suburb of Peking. It was called the Jade Pavilion. It existed for one

purpose only: to produce priceless works of oriental art in the form of fabrications and counterfeits. Mr. Nakamura hastened to point out that the workmen were a skilled and consecrated group of master craftsmen with almost unbelievable knowledge of ancient wares and traditions. On occasion, they had departed from their usual policy and had produced some excellent Egyptian mummies, and had even copied successfully the golden vessels from an ancient Byzantine church. Nothing was beyond them, and if no model was available, they improvised with consummate ingenuity. They never compromised their talents, however, by entering into mass production. Each example of their genius was entirely different from any other, a masterpiece in its own right.

From the Jade Pavilion, a thin stream of reasonable facsimiles trickled through the antique trade into great private collections, and finally reached some of the best museums in Europe and America. So expertly were these replicas conceived and executed that they would pass almost any test to which they could be subjected.

The present Master of the Jade Pavilion was no ordinary mortal, but a scholar, a scientist, and a philosopher of good parts. He did not lead a double life, for his accomplishments were well known, but he was respected throughout the area, and before the revolution, had enjoyed the personal friendship of the young Manchu Emperor. Although his title was entirely honorary, it was a distinction generally accepted. In due time, after he had departed from this world, he would become a myth, and men would mention his name with awe and admiration.

Each year the Master of the Jade Pavilion made a special trip to Japan with the choicest of his wares, in order that he could present his products to Mr. Nakamura for criticism or approval. The little shopkeeper had so large a reputation for his knowledge of ancient art that all the more important pieces had to pass his inspection.

It was all a strange business, but Mr. Nakamura relished it keenly because it was also, in a way, extremely hazardous. When the various fabricated antiques were arranged for his inspection, genuine items were included among them. Mr. Nakamura was privileged to destroy anything and everything which he considered fraudulent. If, however, by any chance he destroyed a genuine piece, he was re-



quired to pay the price of its worth—usually a very large sum. Depending entirely upon his intuitive knowledge, Mr. Nakamura played a game which could be most expensive if he made a mistake.

One of the reasons why the Master of the Jade Pavilion had been in a jovial mood was that several of his most superb counterfeits had passed the test. Mr. Nakamura had not felt entirely certain, and so had allowed them to remain intact. Each year, I was told, a few more were spared, which indicated that the quality of the workmanship was constantly improving.

“How is it possible,” I inquired, “to explain satisfactorily the constant appearance of these new ‘originals’ on the art market?” The shopkeeper assured me that this presented little difficulty. Appropriate documentation and a skillful situation were contrived so that each new find seemed entirely plausible. An old burial mound was genuinely discovered, but by the time its treasures reached the market, they had multiplied seven-fold.

After we had discussed this phase of the subject for several minutes, Mr. Nakamura suddenly directed a sharp question toward me.

“Did you notice anything else peculiar?” After a moment’s hesitation, I shook my head. “Then you missed the most remarkable counterfeit of them all,” he observed wryly.

When he saw that I did not follow his thinking, he explained. “The Master of the Jade Pavilion is also an elaborate fabrication, but this is strictly between ourselves. In the first place, he is not even Chinese, and his story is likewise, shall I say, amusing.

“This strange man was born in Belfast, Ireland, more than seventy years ago. Even then he had a strange look about him, and did not resemble the other members of his family. Before he was twenty years of age, he went to sea, and the ship on which he sailed docked at Hong Kong. The moment he reached China, something happened to him. As he has told me, it seemed as though he had found his real home. He stayed in the Orient, found work in Canton with an English exporting house, and in a very short time, mastered the Chinese language, which he speaks without an accent. He then moved further inland, put on Chinese dress, and was accepted by the people as one of themselves.

"He gained distinction as a scholar and a poet, and when the time came to make a new issue of the great Chinese Encyclopedia of Ancient Arts, he was personally selected by the Emperor to edit the massive work, which appeared in more than a hundred volumes.

"In the course of time, he became associated with the Jade Pavilion as an expert on Chinese art and culture. On his deathbed, the previous proprietor chose this Irishman to be his successor, and entrusted to him all the delicate machinery of an extremely intricate business. He has carried it on most successfully.

"Today he has almost forgotten his foreign birth. He will not speak English at all, nor will he associate with non-Orientals. He married a Chinese woman of high station, and is training his eldest son to succeed him in his profession.

"Also, he seems to live not in this time, but in those ancient periods when the great art of the Han, the Wei, the Tang, and the Sung was produced. He appears to possess the spirit of the ancient masters who fashioned these beautiful works of art. Although it may not appear to us to be entirely satisfactory, he has his own code of ethics. He does not view his productions as common copies; rather, he likes to think of himself as an ancient artisan born in another time, and fully qualified to carry on the classical tradition.

"I have known him for many years, and have become fond of him, although he is unfathomable. As a Buddhist, it has occurred to me that in him some great artist of the Tang dynasty has found rebirth.

"Yes, indeed, Haru San, I find the Master of the Jade Pavilion most stimulating, but needless to say, the shop of K. Nakamura is in every way highly reputable. I would not think of passing off any of his creations upon my customers, although it is possible that I have done so without my knowledge."



*Bon Mot*

Your manuscript is both good and original; but that part that is good is not original, and that part that is original is not good.

—Samuel Johnson





## In Reply

### A Department of Questions and Answers

QUESTION: How can one adhere to metaphysical thinking and still be practical?

ANSWER: It would seem that we must first define the word *metaphysical*. As its structure suggests, it means "of, or pertaining to, metaphysics." Classically speaking, metaphysics is that part of philosophy dealing with the science of being, the science of fundamental causes and the processes originating in principles beyond, or superior to, external phenomena. More simply, metaphysics is an idealistic part of philosophy, assuming the existence of a divine or rational being at the source of life, upon which all existence depends, and which governs, with wisdom and love, the world which it has fashioned. The acceptance of this basic concept causes the metaphysician to attempt to live according to this level of conviction. The goal of popular metaphysics is to make certain applications of metaphysical conviction available to average persons, as a religious or philosophical code of conduct.

The formal structure of metaphysics is divided into two parts: the nature of being, and the nature of becoming. The first part deals with the universe as an archetype for conduct; the second part, with the advancement of the human state into harmonious adjustment with the archetypal nature of Good. Therefore, we can say that practical metaphysics consists of a series of disciplines, or rules, imposed or self-imposed, by which the individual is induced to live in harmony with those universal laws by which he was created and is sustained. It is assumed that disciplines imply reformation of character, regeneration of attitudes, and a gradually

increasing knowledge of all things necessary to be known in order that the human being can live well. Understanding arises from knowledge, enriched by experience, deepened by thoughtfulness and reflection, and internally clarified by meditation.

In the field of metaphysics, it is assumed that wisdom bestows realization of the inevitable fact of Good. As man becomes able to estimate more accurately the total nature of himself and his proper place in a lawful and benevolent universe, he can no longer hold unreasonable attitudes, or permit himself to indulge in such negative preoccupations as fear, doubt, self-pity or jealousy. Metaphysical discipline must therefore be founded upon broad and deep convictions which are strong enough to rescue the processes of consciousness from those forms of despondency which dominate the unenlightened. To accomplish its full purpose, therefore, metaphysics cannot be divided from the larger structure of philosophy, for it must make use of all available philosophical instruments to sustain its own position.

From what has been said, it is also evident that metaphysics is intimately associated with religion, inasmuch as it deals with primary religious questions, and inspires its followers to act in conformity with the highest religious standards. It is somewhat more severe and exacting than religion, as popularly practiced, because it does not emphasize conformity with creed or doctrine on the level of acceptance, but only on the level of rational understanding. For example, it is not satisfied that an individual should keep laws or practice virtues. He must understand the substance of laws, and must continue to seek for fuller and deeper experiences relating to virtue. Popular metaphysics has generally drifted toward the completely religious field, until it has taken on so much theological coloring that it has come to be regarded as a creed rather than a discipline.

Considered as a formal branch of learning, metaphysics is a highly reasonable doctrine, and metaphysical thinking should therefore be intensely practical. Metaphysics is as much concerned with the discovery and application of facts as any of the exact sciences, and truth, which is the end of all seeking, cannot be impractical. We must assume, therefore, that fallacy lies in the frailty of man and his lack of understanding of basic principles.



We are all inclined to grasp a fragment of a doctrine or a concept, without consideration for its context. Some idea intrigues us, and we accept it as dogma, never pausing to fit the part we admire into the total picture of universal procedure.

Today, there are many self-help movements emphasizing an optimistic attitude, regardless of provocations to the contrary. Some of these movements are referred to as metaphysical, and, to a degree, this may be regarded as the proper classification. Metaphysics, in this case, is the broad assumption that spiritual values are more important than material values, and that man may call upon spiritual resources in the solving of material problems. If we wish to say that man possesses higher resources within his own nature, by which his mundane activities can be ordered and integrated, the statement is a summary of the highest spiritual and philosophical convictions of humanity. As we proceed, however, from generalities to particulars, certain inevitable difficulties arise. For example, the administration of personality problems involves not only high moral and ethical convictions, but a vast amount of practical insight, skill, and discrimination. If these are lacking, or are not sufficiently developed to sustain idealistic convictions, the end may well be conflict or disillusionment. Part of the trouble is traceable to over-optimism, or emotional enthusiasm, without adequate self-discipline.

In fairness to all concerned, there can be no doubt that a constructive, positive frame of mind is a vast improvement over self-pity, anxiety, and despondency. Many persons have developed negative mental and emotional habits which incline them to indulge in gloomy recollections and destructive criticisms. For such as these, a sunny, radiant outlook will, in many instances, produce a marked and immediate effect. If unadjustment is due principally to unhealthful thinking, such thoughts may become a heavy burden upon the spirit, and seriously complicate our associations with our relatives and friends. A degree of self-analysis becomes a kind of discipline, revealing to us our own mistakes, and inspiring us to correct them.

Many concepts have virtue if practiced moderately, but Nature offers no attractive rewards for excess, even excessive optimism. An attitude can never substitute for an action, but there are times when

it can impel to larger and more rewarding endeavor. We cannot escape the simple and honest fact that as we sow, so shall we reap. To compromise this concept, is to endanger the whole ethical and moral fabric of society. It has never seemed to me that we have real and sufficient proof that the Divine Principle has decreed that we should all be radiantly happy, regardless of conduct. Spiritual and material security must be earned on their own proper levels. This is a world of cause and effect, and we must all face our just deserts with upright hearts and dedicated resolution. The over-intimate involvement of religion in the gratification of the physical ambitions of individuals, has a tendency to lead in the general direction of a subtle kind of materialism.

Man survives by struggle, and so do all the natural kingdoms around him. Adversity seems to provide the greatest possible incentive for achievement. There is no evidence that living things can successfully evade the challenge of growth or the more or less constant proddings of natural law. If God, in his infinite wisdom, had earnestly desired that all his creatures should exist eternally in a state of security and abundance, some part of the divine plan seems to have gone awry. It would certainly be within the prerogatives of the Divine Mind to decree, according to its own insight, the proper means for the accomplishment of those ends for which creation was fashioned. It would seem reasonable, therefore, that the problems here confronting us must be meaningful and necessary.

It does not follow that we must accept with utter frustration the burdens which offend us. Everything in Nature unfolds and grows. Solution would therefore be in the acceptance of growth, and a conscientious effort to unfold latent potentials in accordance with the divine plan. Growth is total progress. The individual is happier because he is better; he is more secure because he is wiser; and he faces the future with a good hope because his faith is stronger than his fear. Such a total pattern comes from within the person. It is supported by all the resources of his complex nature. It is not an attitude; it is an attainment, and the strength which he has developed is applicable to a wide variety of circumstances.

A substantial and lasting conviction must be built upon an adequate philosophy of life. Only the wise and the good truly understand the wisdom and goodness of the Creator. Depth of under-



standing brings with it a continuing internal adequacy. There is no longer any need for unreasonable optimism or debilitating pessimism. Each person realizes that it is his God-given privilege, and his human right, to work out his own salvation. Merely to think constructively as the result of some formula, and at the same time attempt no basic reformation of character, opens the sincere but shortsighted person to the accusation of inconsistency. First of all, he must explain to himself and others why he is unable to demonstrate the doctrine to which he is so enthusiastically addicted. Critical moments will arise in the lives of even the most advanced positive thinkers, for it is still true that man is born, passes through a variety of experiences—pleasant and unpleasant—and, in the end, departs from this mortal sphere.

Constructive beliefs may help the individual to adjust to inevitable vicissitudes, but they do not, and cannot, alter the basic pattern. Persons of every level of mentation have broken homes, business worries, and ailments of the flesh. If these are associated with undemonstrable affirmations, no one is much the better. In some groups of mentalists, it is decidedly unfashionable to discuss, or even to mention, infirmities of any kind. Reverses of fortune are accepted as evidence that the constructive attitude has not been held with sufficient strength, or that the formula prescribed has not been duly followed. In sober truth, the individual's total resources have not been adequate, and, actually, it is unlikely that even the wisest of mortals are yet sufficiently perfect to escape from the consequences of cause and effect.

It has come to my attention that there is a tendency to substitute mental affirmations for a working formula of personal growth. We may even go so far as to ignore many practical matters which should receive our careful thought and attention. We may become indifferent to warnings and danger signals which deserve attention. We may invest other persons with virtues which they do not possess. We may become too trusting, or even gullible, fully convinced that because our own attitude is kindly, all will come out well. If, however, our kindness is contrary to common sense and good judgment, we have no adequate defense against facts.

It is true that when we trust someone, we directly challenge his best qualities. If he has attained a certain degree of internal under-

standing, he may feel that it is his moral duty to live up to the faith we have in him. More often, however, the over-trusting soul is simply exploited. This in itself is not the greatest ill, because if we believe in people, and sincerely practice a deep conviction, we must accept, gently and lovingly, the good or ill which results. Practically, however, we have great difficulty in accepting exploitation with good grace. Seeing only good in small children, when actually they need correction, for example, has been notably unsuccessful. Refusing to admit symptoms of bodily illness until irreparable damage has been done, is completely impractical. No one can deny that a strong faith has helped and even healed the sick, but the average person is not capable of so constant and devout a mental conviction. We should not expect God to help us unless we are willing to give of ourselves in terms of honest and enlightened endeavor.

Basic temperament has a great deal to do with constructive thinking. If the person is naturally industrious, sincere, skillful, and willing to carry his own responsibilities, a positive outlook on life may assist him to integrate these resources and dedicate them to noble endeavor. Whatever he believes, he will always be a conscientious and purposeful being. The situation is quite different when optimistic attitudes are held almost hypnotically by an individual basically neurotic and frustrated. He will seek to escape from negativity with a minimum expenditure of effort and energy. Even if he is able to force himself to some degree of temporal success, real happiness and peace of mind will remain elusive. The moment we place prosperity above principles, we again endanger our moral fabric. It may well be true that a good life, well lived, is entitled to certain rewards. On the other hand, can we actually prove that this is not already an operating fact? There are rewards which cannot be estimated economically or socially, but which are still entirely satisfactory. After all, the kingdom of righteousness is not of this world. We may be correct in assuming that growth is always compensated, but we must also become wise in the ways of compensation.

The mind is not the only part of man that requires conditioning. Mentalism, therefore, cannot be a complete philosophy of life. We may think beautiful thoughts, and still be rather objectionable fellows. Artists have painted fine pictures, and lived miserable



lives. The total education of human character is possible only when the heart and mind impose their proper disciplines upon the hand. The natural source of true discipline is broad internal conviction, involving religion, ethics, and utility. Such a belief must be strong enough to inspire good character, which, in turn, induces conduct.

A program emphasizing the material advantages of positive thinking, touches the average individual in one of his most vulnerable areas. Very few can resist the inducements of prosperity and popularity. Pythagoras said, "All men know what they want, but only the gods know what they need." We must never lose sight of the urgency of our divine needs, nor can we afford to assume that they are accomplished merely through the fulfillment of our desires. Let us move this thinking, for a moment, into a neutral field. There are, for example, two schools of thinking in modern medicine. The larger school is satisfied to treat various ailments and restore the immediate comfort of the sufferer. The other, and smaller, group realizes that there is no actual cure for sickness except a broad and deep educational program which will teach all citizens to avoid the causes of sickness, and to live in obedience to those laws which promote and sustain health.

The same principle applies to metaphysics. Those who sincerely wish to be happy and to prosper in their various endeavors, must plan their lives accordingly. In this world, man exercises a certain stewardship over his belongings. If he is faithful in small things, he earns the right to larger opportunity and, for that matter, to heavier responsibility. If metaphysics introduces to the uninformed person his true place in a world of work and growth, it performs a very useful function, but if it over-emphasizes the popular notion that a person is entitled to anything he wants, the danger is obvious.

We fully realize that it is extremely difficult to devise any pattern for human conduct that cannot be misunderstood or exploited. In many cases, movements depart entirely from the essential concepts of their founders—sometimes for better, and sometimes for worse. Generally speaking, however, it appears to me that it is unfortunate to associate religion too closely with material prosperity. It is more likely to compromise religion than it is to elevate our standard of thinking. If we are to believe the words and teachings of our great religious founders, wealth is not a sign of virtue, nor,

for that matter, is poverty. Right use of what we have, be it great or small, entitles us to the respect of our fellow men. We cannot ignore the requirements of the soul, any more than those of the body. The health of the soul depends upon virtue, love, and faith. Unless these are stronger than mental attitudes, we are apt to fall into a pattern which does not nourish our total need. There are treasures which are not of this world, and these must be assiduously accumulated by those earnestly desiring peace of mind and peace of soul.

If positive thinking becomes only a technique, it is very much like technical skill in the fields of art and music. There are many wonderful technicians who will never be great artists because they lack the intangible quality of soul-power. There are many rich and prosperous citizens who will never be happy for the same reason. Such persons have demonstrated abundance, but they are often obviously deficient in those gentler virtues which contribute to the lasting well-being of themselves and others. For example, they have found no internal incentive to use their possessions wisely or lovingly, nor do they support, with the full strength of spirit, that which is essentially good. I am in no way opposed to creative and constructive thought when it is supported by genuine insight and understanding. If it is isolated, however, from an adequate moral and ethical pattern, and if it does not improve social adjustment, little of permanent value has been accomplished.

The hypochondriac, who in past years pestered the family physician, is now sitting on the doorstep of the mental therapist. This may offer a genuine opportunity to serve, but it also carries a clear and definite statement of responsibility. The doctor of fifty years ago met this emergency with a bread pill or an expensive capsule filled with bicarbonate of soda. The patient immediately got better, and returned periodically for further assistance. The modern counterpart of this hypochondriac is ready to testify to the miraculous results of mental treatment. A few days later, however, he has another emergency, and rouses his therapist in the middle of the night to treat anything from insomnia to a bad conscience. The last thing that this hypochondriac wants is the truth, and he would be mortally offended if told that he is in a condition of complete internal chaos. If metaphysics is to be useful in such cases, it must



offer a complete program of mental, emotional, and physical rehabilitation. It is a science and a philosophy, as well as an art and a religion. The only solution is a program of instruction which will introduce good habits and proper attitudes.

Not so long ago, a friend of mine who was completely dedicated to the concept of mind over matter, came to me with a serious dilemma. He had just learned that he was suffering from an incurable disease, and was completely unable to think his way out of this calamity. Actually, he was more disturbed by the possibility that other members of the group to which he belonged might discover that he was not able to demonstrate healing for himself, than he was over the seriousness of his own condition. His case was by no means unique, but it points up a valuable fact. He had made so many pretenses, had claimed so much, and had been so critical of others who did not share his convictions, that his mortification and embarrassment knew no bounds. Had he been more modest in his claims, and more reasonable in his opinions, he would not have found himself in this unhappy predicament.

Helping this man was simply a problem of getting his feet back on the earth where they belonged, and reminding him of the essential spiritual content of his own doctrine. Above and beyond man's plans and conspiracies, to paraphrase a Chinese adage, Heaven bestows and Heaven also takes back that which it has bestowed. It is God, not man, whose laws must be kept. It is spirit, not mind, that must be obeyed. We can help, but we cannot demand; we can serve, but we cannot require. Each human being has a peculiar destiny which he must work out with diligence. To deny the existence of laws beyond those of the human mind, is to deny Divine Providence. If we are humble, and do the best we can, inviting others to raise their standards of conduct, and helping them to do so, we can be useful as teachers and friends. Yet no matter how much we know, we are never immune to the eternal workings of the Universal Will. What is ours, must come to us; what we deserve, we must face. Sometimes we grow most when our burdens are heaviest.

From our point of view, therefore, metaphysics, when properly understood, presents no problems more serious than those associated

with any ethical philosophy or enlightened religion. It certainly does require decisions and a mature weighing of values. All idealists are confronted with a world of material pressures. The more strength we have in ourselves, the nobler our decisions will become. By living according to the best we know, we shall increase in knowledge and understanding, thus becoming better equipped to meet the situations that arise.

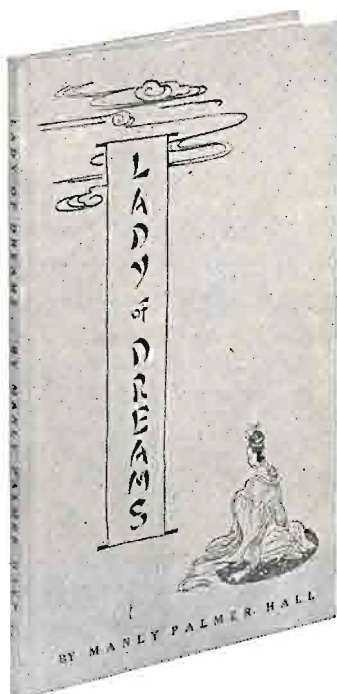
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By  
M A N L Y P. H A L L

A delightful mystical fable

Written in the classical Chinese style  
Illustrated with appropriate drawings

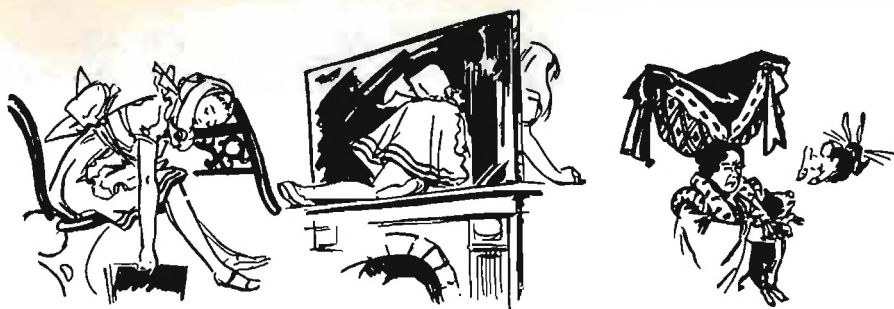
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## Curiouser & Curiouser

*A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND*

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### Old Chinese Currency

In the last quarter of the 13th century, Ser Marco Polo, the Venetian traveler, spent a number of years in China, and, upon his return to Europe, made a detailed record of his adventures. In the spirit of his time, Polo was accused of fabricating extravagant stories merely to entertain his readers. As a result, many of his findings which might have contributed to the advancement of European institutions, were discredited or ignored. We are indebted to Marco Polo for a summary of the methods used by the Khans of Tartary at the time under consideration.

The account given by Polo opens rather humorously. He observes that in the mint of the Grand Khan, a method for multiplying money was in common usage which exceeded the dreams of the European alchemists. Wealth was manufactured in a matter of hours in a most convenient manner. Bark was stripped from mulberry trees, and the inner rind of this bark was soaked in water. Later it was beaten or pounded to a pulp, from which was made a kind of paper of a very dark color, sometimes almost black. When this paper was ready, it was cut into various pieces of money of different sizes, usually rectangular. The larger pieces were reserved for greater sums. This currency was made authentic with an elaborate ceremony which transformed each section into the real and actual equivalent of pure gold and silver. Inscriptions

were placed or printed on the paper; special officials decorated it with their signatures and signets; and finally, the principal dignitary of the mint, equivalent to the treasurer, upon the authority of the Emperor, placed the vermilion seal on the note. After this had been done, it circulated throughout the domains of the Grand Khan, and no person, under peril of his life, would refuse to accept it for payment of private or public debt.

If, for any reason, a piece of this paper money became damaged or worn in handling, it could be returned to the mint, and here, for a small fee, exchanged for a fresh note. Merchants and artisans desiring gold or silver for their trade, could likewise go to the mint and secure such bullion as they needed. The men of the imperial army were paid with these notes, and their value was never questioned. Polo concludes that, by this device, the Mongol rulers were able to command greater treasures than any other sovereign in the universe. This is all the more remarkable when we realize that in Europe, no similar or equivalent device was known.

Original bank notes of the earliest Chinese paper currency are preserved to us only through reproductions or restorations found in Chinese works on numismatics. Traditionally, there is a possibility that paper currency was in use as early as 650 A.D., but no examples of the originals have so far been discovered. Even the more conservative students consider it likely, however, that by the 9th century A.D., some such monetary device had at least limited circulation. Further research has revealed Chinese paper bank notes, in various libraries and private collections—and often referred to as “the earliest known”—which were issued during the reign of the Emperor Hung Wu (1368-1398 A.D.). Incidentally, the earliest known European bank note was issued by the Bank of Stockholm about 300 years later.

Most of the examples of the Hung Wu notes, which technically belong to the Ming Dynasty, have been found in graves and monuments. They have been discovered inside the hollow bodies of Buddhist images, or secreted in tiles built into walls and foundations. At this time, the Chinese practiced a mortuary ritual which included the placing of treasures and symbolic objects in the tombs of the dead. Money was sometimes provided, so that the soul in the after-life might have means appropriate to its earthly station. The ex-





### CHINESE PAPER CURRENCY

An original bank note of the early Ming Dynasty.

ample of a Ming note in the P.R.S. collection came from the tomb of a Mongol official. In view of the method of manufacture, and the long time during which it was buried in the tomb, the note is in fair preservation; in fact, better than most. It shows extensive

folding, and the woodblock printing was crudely done, or has deteriorated with age.

The printing surface of our bank note is approximately twelve and a half inches in height, eight and a quarter inches in width, and may have been subject to some shrinkage due to the materials. It is on mulberry fiber paper, of a deep slate-grey, printed in black. There is a wide frame, ornamented with traditional dragons combined with foliate motifs. In the panel across the top, is an inscription to the effect that this is a circulating government note of the Ming Empire. This thought is repeated in the formal inscriptions on each side of the upper panel; one stating that it is official currency of the Ming Empire, and the other, that it has the power of circulating forever and ever. The two large characters above the strings of *cash* indicate the denomination of the bill as one *kwan*. This is reaffirmed by the symbols below, which consist of ten strings of coins, each representing 100 *cash*. Below this, is another large panel, indicating that the Imperial Board of Revenue, having properly paid homage to the Throne, has been given the imperial sanction to issue government notes for the Ming Empire, and that these notes shall have the same value as any other form of coinage.

It is stated on the note that the penalty for counterfeiting is death, and the person who discovers and reveals the identity of the counterfeiter shall receive a reward, as well as the properties and goods of the counterfeiter. This information is followed by the reign name and the symbols for year, month, and day. It would appear that these should have been filled in, probably by hand, but in old specimens this does not seem to have been done. The note is then made valid by the impression of two large vermilion seals, in this case slightly over three inches square.

On the reverse of the note, there is a smaller, upright panel, approximately six by four inches. Within an ornamental border, the two characters representing denomination, and the ten strings of *cash*, are repeated. In the upper blank half of the reverse, is a smaller red seal, about two and a half inches square.

It would appear obvious that paper currency must depend upon stable government and strong public confidence in the State treasury. During the Ming Dynasty, such confidence existed, but later, the use of paper money in China was virtually discontinued. Many factors



led to the ultimate failure of paper money among the Chinese. One, of course, was the change in the boundaries of the empire; another was the fluctuation of economic fortunes; and still another, the inability to adjust the paper currency to emergencies in supply and demand. As soon as the mint was unable to transform the paper to metallic equivalent on demand, the bank notes became little better than ancient symbols. Had China been in contact with other countries, or devised some means to increase its credit or expand the resources of the empire, it might have maintained its paper currency system.

Thus it happened that China, the country that invented paper money, was unable to adapt the idea to its own peculiar and particular needs. Both the initial success and ultimate failure of paper money in China were bound up with the psychology of the people, which was in turn conditioned by centuries of unenlightened government and economic instability. For those who are interested in a comprehensive history of Chinese currency, we recommend *Certain Old Chinese Notes* by Andrew McFarland Davis.



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## **BEGINNING WITH THE NEXT ISSUE**

# **THE MYSTICAL AND MEDICAL PHILOSOPHY OF PARACELSUS**

Manly P. Hall will present a comprehensive survey of the extraordinary knowledge of this remarkable 16th-century physician. The principal teachings of Paracelsus relating to:

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## Happenings at Headquarters



As we go to press, Mr. Hall's schedule of special outside activities for the first half of 1958 includes the following.

February 2nd: Guest of Masonic Board of Relief. Subject: "Masonic Education." The talk was splendidly received, and 555 members of the Board were present.

February 17th: Chinese Culture Society. Subject: "Keynotes of Eastern Culture." This is an annual talk for this group, which is emphasizing East-West understanding. Mr. Hall is an honorary life member.

April 1st: Hotel Californian, Fresno, California. Subject: "Personal Security in a Troubled World." Although this is not Mr. Hall's first appearance in Fresno, he has not been there for some time, and his appearance is made possible through the most friendly cooperation of local groups.

April 8th through 20th: Series of lectures in Portland, Oregon, at the Portland Womans Club, 1220 S.W. Taylor. Various subjects.

May 1st: Guest speaker at Santa Barbara Elementary School in Los Angeles. Subject: "Why Public Schools?" Mr. Hall will address parents, teachers, and students on this occasion, which is being held in connection with Public School Week and the dedication of a new Kindergarten building at Santa Barbara School.

May 29th: Guest of the Crescenta Valley Lodge No. 652, La Crescenta, California. Subject: "Blue Lodge Masonry in the Ancient Guilds."

\* \* \* \* \*

The Library of the Society has been enriched by Volume 3, *Mythological Papyri*, being a section of an extensive study of Egyptian religious texts, prepared under the supervision of Alexandre Piankoff, Bollingen Series XL, Pantheon Books. This handsome work consists of a volume of text and a folio of plates, and deals with the mythological elements of Egyptian symbolism. The collection was presented to the Society by the publisher, and we can strongly recommend the work to all students of comparative religion and early myths and



beliefs. We note with pleasure that a chapter is included on "The Symbolism of the Papyri," by our good friend Dr. Rambova. The complete facsimiles of the several manuscripts considered make available information previously not accessible to the public. We might add that this work and the previous sections may all be consulted in our Library.

\* \* \* \* \*

The Society's Spring Program of lectures and classes opened on April 23rd, immediately after Mr. Hall's return from his Portland lecture series. Mr. Hall's first seminar of Wednesday evening classes dealt with "The Magical, Astrological, and Alchemical Doctrines of Hermes Trismegistus." In his second seminar, from May 28th through June 25th, Mr. Hall will lecture on "The Atlantean Hypothesis," covering Greek, Egyptian, Indian, Chinese, African, Polynesian, European, and Ancient American records on this subject. Dastur F. A. Bode, who returned from India in February, chose "The Indian Heritage" as the subject of his series of ten classes on Saturday afternoons, from April 26th through June 28th. Mr. Byron Pumphrey gave five Saturday afternoon classes on "American Literature," discussing the writings of James Fenimore Cooper, Nathaniel Hawthorne, Herman Melville, and Walt Whitman. Mr. Henry L. Drake's seminar, entitled "Group Therapy," from May 31st through June 28th, will take up problems of wide general interest and include student participation. Mr. Hall will again give ten Sunday morning lectures on various subjects at the Campus Theater in Los Angeles.

\* \* \* \* \*

*Foreign Notes and News:* Two additional translations into Spanish have been published by Editorial Kier, Buenos Aires, Argentina. These are: *El Enigma de Los Rosacruz*, and *Muerte y Mas Alla y Teoria de la Reencarnacion*, both by Manly P. Hall. These can be ordered from the Society (75¢). If you happen to be studying Spanish, or wish to keep up your reading in the language, here are appropriate texts . . . . We have also heard some news from behind the Iron Curtain. A friend writes and tells us that the booklet *The Occult Anatomy of Man* is now being circulated in Russian, published apparently in Latvia. We are trying to secure further information. Some years ago, the same work was translated in Estonia, and we have a copy of this

in our Library . . . . A friend in Finland is translating some of our works for use in connection with a Theosophical study group . . . . Translations into French are being privately undertaken . . . We have recently heard that there is a German translation of our *Lost Keys of Freemasonry*, but we have not yet been able to learn the details.

\* \* \* \* \*

Since we last went to press, a number of interesting library exhibits from the P.R.S. collection have been scheduled in the Los Angeles area. Javanese puppets were shown at the University Branch and Wilshire Branch of the Los Angeles Public Library in February. Chinese paper gods were exhibited at the Felipe de Neve Branch Library (Los Angeles), during February, and the Eagle Rock Branch Library Children's Room in March. They are also scheduled for a display in the Children's Room of the Los Angeles Central Library in the near future. This library exhibited a group of Duerer etchings, and five rare Bibles, during April.

The Wilshire Branch Library featured two Oriental exhibits in March, and Santero art of New Mexico in April. Rare wood carvings from our collection—two African, two Easter Island, and one Chinese—were shown in February at the Pasadena City College Library. Etruscan art folios and Mr. Hall's collection of Tibetan stamps were on loan to the Los Angeles County Library during April. The Los Angeles City Hall featured a P.R.S. exhibit in its Tower Gallery in March. The display consisted of some one hundred Bible leaves and five rare Bibles, including Armenian, Coptic, and Russian examples. We are happy indeed to make this material from our Library available to the community through these public library facilities.

\* \* \* \* \*

The Javanese shadow plays are among the world's most interesting forms of early theater. The stage consists of a white sheet, stretched upon a wooden frame. This screen is usually about four feet high, and six feet wide. Behind and slightly above the center of the screen, a powerful light is placed. The performance consists of using puppets of pierced leather, which are placed against the rear side of the screen so that only the lacy shadows are visible. In addition to figures, various bits of scenery, such as trees and buildings, are also represented in the pierced leather





JAVANESE SHADOW DOLL

During the performance, a pageantry of shadowy forms amazes and entertains the audience. Scores of marching figures, representing dwarfs and giants, gods and heroes, demons and villains, cast their shadows for a moment upon the white cloth, and then disappear. Beasts are also included in the cast. There are great lumbering elephants and prancing horses. A huge dragon crawls across the shadow stage, and a Javanese St. George appears to give it battle.

While the shadows are performing various actions, the master of the show is reciting spoken lines appropriate to the theme, thereby investing the marionettes with the power of speech. The dramas thus

enacted are often based upon the Javanese versions of the great Hindu epic, the *Mahabharata*. The dolls or puppets are beautifully made, and although seen only as shadows, they are brilliantly colored and gilded. It requires hundreds of them to present the various dramas. The example reproduced herewith is one of those in the collection of the Society, and made available to the public through our Library Exhibits plan.

\* \* \* \* \*

NEW PUBLICATIONS include the re-issue of *Lady of Dreams*, a Chinese fable, which has been out of print for many years. There has been considerable demand for this little book, which is probably the most scarce of Mr. Hall's printed works. The story is introduced with the following remarks: "The places described in this story have no actual existence; the persons never lived; the incidents are entirely imaginary; but the fable is true." This is a delightful gift item. Please note the advertisement on another page of this magazine . . . . The four articles on Character Analysis which appeared in Volume 17 of HORIZON are now available as a separate publication, priced at \$1.50. This is a concise outline of character delineation by phrenology, palmistry, physiognomy, and graphology. Mr. Hall has added an introduction in which he takes up briefly some important questions relating to the general field of character analysis. We feel sure that you will enjoy this publication, and will find it a practical help in judging people.

\* \* \* \* \*

In the process of completing our 1957 inventory, we have gathered together all available copies of the early issues of HORIZON. In some cases, it has been necessary for us to purchase certain issues which are entirely out of print, and have become collector's items. As the result of considerable effort, we have an almost complete back file, although we have only one or two copies of some issues. We offer this list for those subscribers who are attempting to complete runs of this magazine. (Please see the inside back cover.)



#### *Package Deal*

A man wrapped up in himself makes a very small bundle.—*Benjamin Franklin*





## Local Study Group Activities



We are happy indeed to announce the formation of four new Local Study Groups of the Society. We firmly believe that such group activity will be of real and lasting value to those seeking self-improvement through study and mutual contact.

We are pleased to welcome a new group in Milwaukee, Wisconsin, under the leadership of Henrietta M. Gross. We strongly encourage our friends and students in the area to communicate with her at 2473 N. 46th St., Milwaukee, and arrange to attend this program of activities. To the new group we wish a most successful season of work and fraternity.

A Local Study Group has been organized in San Diego, California, under the leadership of A. C. French, 6125 Mesita Drive, San Diego 15. Meetings are scheduled for the 2nd and 4th Thursdays of each month, and will be held in the home of the Treasurer, Mr. Homer Barkus, 2621 University Street. Mr. Hall's book *Self Unfoldment* will be the basis of study. As we have a number of magazine subscribers in and around San Diego, we certainly hope that they will get in touch with the leaders of this group and arrange to participate. Our very best wishes for the success of this splendid effort.

At this time, it also gives us pleasure to inform you that a new group has been established in Holbrook, Massachusetts, by Mrs. Janet Carter, 221 N. Franklin St., Holbrook. We congratulate Mrs. Carter as a pioneer, since her group is the first to be founded in the New England area. We feel sure that it will receive the support of our students in the vicinity, and suggest that they communicate immediately with her and learn more about the program which she contemplates.

A new group has been created in St. Louis, Missouri, under the leadership of Mrs. Kathryn Henry, 25 Ellsworth Lane, St. Louis 17. This group has developed a special interest with important possibilities. It is composed principally of young mothers who seek to understand comparative religion, philosophy, and psychology, as these apply particularly to domestic relations, the home, and the inter-

change of experiences with children. A report on a recent meeting declares that it was delightful and inspiring. Here is a very large field, and the Society sincerely hopes that all its friends and students in the St. Louis area will take advantage of this fine opportunity for group activity by communicating with the leader and arranging to attend the meetings.

\* \* \* \* \*

The following questions, based on material in this issue of HORIZON, will be useful to P.R.S. Local Study Groups for discussion in their meetings, and are also recommended to readers in general for thought and contemplation.

Article: *CAN METAPHYSICAL THINKING BE PRACTICAL?*

1. Differentiate between the popular and philosophical definitions of *metaphysical*. Do you feel that, in its true meaning, it implies any subject or attitude essentially impractical?

2. Create a definition for metaphysics as it relates to religion and science.

3. Do you feel that an idealistic philosophy with metaphysical overtones can help you to better adjustments with yourself, your family, and your world? If so, make two or three practical applications to immediate situations.

Article: *PSYCHOLOGICAL ADVERTISING*

1. Is high-pressure advertising creating a problem in your life? Are you able to control your desires to a reasonable degree? What would you substitute for existing methods which would be more acceptable to yourself and at the same time permit merchants to announce their products?

2. Do you think that it is fair and right for manufacturers and distributors to organize research groups for the psychoanalysis of public opinion, or do you consider this as taking unfair advantage of specialized knowledge?

3. What would you do if you learned that invisible advertising was being used on your favorite television program? Would you try to solve the problem with your own internal resources; or would you turn off the program; or would you attempt to create legislation against the practice?



## P.R.S. LOCAL STUDY GROUPS

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 P. R. S. HEADQUARTERS GROUP—L. EDWIN CASE

*That Delightful Feeling*

The feeling of having done a job well is rewarding; the feeling of having done it perfectly is fatal.

—Don Feddersen

*To Err Is Scientific*

In November 1837, Dionysius Lardner, distinguished British physicist, demonstrated mathematically and irrefutably, with equations nobody could question, that it was impossible to build a steamship capable of non-stop voyage to New York. Printed copies of his lecture proving this "fact" arrived in Manhattan on April 24, 1838, aboard the steamer *Sirius*, first to cross the Atlantic entirely under steam.

—Management Briefs

*The Perfect Worship*

The greatest thing a man can do for his Heavenly Father is to be kind to some of his other children.—*Henry Drummond*

Lecture



Notes

## Nostradamus On The Near-East Crisis

Michel de Nostra-Dame was born in Provence on Thursday, the 14th of December (Julian Calendar), 1503, with the sun in Capricorn and Pisces rising. He graduated as a doctor of medicine from the University of Montpellier about 1530, and at that time, he Latinized his name, as was customary for persons who had attained scholastic dignities. Michel de Nostra-Dame, the pride of his Alma Mater, was known thereafter as Michael Nostradamus. In 1556, there appeared at Avignon a little book entitled *Les Vrayes Centuries et Propheties de Maistre Michel Nostradamus*. The volume consisted of an extensive group of quatrains divided into twelve sections called *centuries*. Each quatrain contained one or more predictions curiously concealed in obscure wording and further complicated by the rich old Provencal dialect. This curious work, to which we will hereafter refer as *The Prophecies*, caused an almost immediate stir because several of the predictions were fulfilled within five years, including the tragic death of the King of France.

*The Prophecies* was translated into English in 1672 by Theophilus de Garencieres, a learned physician in his own right. De Garencieres referred to Nostradamus as "one of the best astronomers that ever were." In his preface to the translation of the quatrains, the learned doctor has a debate with himself, attempting to explain how Nostradamus had been privileged by the light of heaven to have a knowledge of the future, when God had withheld this insight from thousands of the members of his holy church and countless others who might be considered "the betters" of a common sort of physician. It is



finally concluded, however, that for reasons not obvious, Nostradamus had been privileged to receive the blessing of the Holy Ghost for "unanswerable reasons."

*The Quatrains*, together with a smaller work, usually referred to as *The Sextrains*, have never ceased to be of public interest and concern. Whenever, during the last four hundred years, a crisis has arisen in the affairs of nations, or some strange and unexpected occurrence has transpired, it has been faithfully reported that Nostradamus had accurately predicted the event. His writings were extensively quoted during the French revolution, the Napoleonic era, the restoration of the empire, and the troublous times accompanying the establishment of the Republic. His name appeared conspicuously in propaganda publications of World Wars I and II, and as we approach another of the critical periods which he foresaw, his prophecies and commentaries thereon are once again in demand. Even after four centuries, however, there has been no satisfactory key to the method which he used in predicting world events. It has been assumed that he employed long astronomical cycles, which he interpreted astrologically, but this will not explain the uncanny skill with which he was able to name persons unborn, and apply to them characteristics of the most intimate nature. From the quatrains themselves, there is an intimation that the seer practiced hydromancy or one of the other ancient magical methods associated with the divinatory arts.

Although the quatrains are divided into centuries, it should not be assumed that the prophecies themselves have any obvious chronological sequence. According to early accounts, the seer prepared his verses in proper order, and then shuffled them about to make their interpretations more difficult. Usually, however, he embodied in each quatrain a keyword or phrase, sometimes an astronomical or emblematic allusion, so that there could be no mistake as to the meaning, once the incident had occurred. By this method, he accomplished two distinct ends. In the first place, he reduced the anxiety of the reader, who might become despondent over some approaching disaster; and secondly, he protected his own reputation by demonstrating that he had precise foreknowledge about the circumstance in question. It was a strange contrivance—perhaps unique—in the history of literature.



RARE PORTRAIT OF NOSTRADAMUS AS A YOUNG MAN

In his "Apology for Michael Nostradamus," de Garencieres, the first systematic translator of *The Prophecies*, explains to the reader that the celebrated prophet had been much criticized and defamed by the intelligentsia of his time, in spite of the extraordinary talent in foretelling future events. Four charges are specified. To wit: there was reasonable doubt concerning his religious orthodoxy, a serious charge in those days; also, he applied himself to judicial astrology, which was losing favor with the schoolmen; furthermore, his enemies had spread the rumor that he was a necromancer attended



by an evil spirit; and lastly, his writings were exceedingly obscure, which state was worsened by the faults of copyists and the carelessness of printers.

In his preface to his son Caesar Nostradamus, the seer has this to say about his own work. "I am the greatest sinner of the world, subject to all human afflictions, but being surprised sometimes in the week by a prophetic humor, and by a long calculation, pleasing myself in my study, I have made books of prophecies, each one containing a hundred astronomical stanzas, which I have joined obscurely, and are perpetual vaticinations from this year to the year 3797, at which some perhaps will frown, seeing so large an extension of time, and that I treat of everything under the moon, if thou livest the natural age of a man, thou shalt see thy climat, and under the heaven of thy nativity the future things that have been foretold, although God only is he who knoweth the eternity of his light, proceeding from himself . . . "

Broadly speaking, there is a sombre note of pessimism in the writings of Nostradamus. Having discovered, by means strange and obscure, the shape of things to come, he was greatly depressed, and brought even to the verge of terror. He felt it his mortal duty to conceal his findings in symbolic patterns and phrases. Later he tells us that he actually destroyed the books and manuscripts from which he had learned his secret system, lest these writings, falling into vulgar hands, should add to the burden of human woe. In terms of today, however, his prophecies have a more optimistic meaning, for they continued beyond the end of the present century, and promise that after the year 2,000, men shall come to better times. The path to peace and security, however, is beset with adversities, but in due season, virtue will triumph.

If Nostradamus is basically correct, humanity will not be destroyed by atomic experimentation, nor will it so devastate the planet that it will no longer be able to sustain life and progress. Thus he gives us what every good dramatist and moralist should include—a happy ending. In his thinking, the 20th century divides an old and a new way of life. When we have successfully passed the challenge of immediate solution to basic political, economic, and social problems, we can look forward to a real peace and the advent of that mysterious power, which, in the New Testament, is called the Comforter.



Woodcut representation of the prophet from an ancient work. This is described as a true and remarkable likeness of the celebrated astrologer Michael Nostradamus.

The coming of this Comforter will be heralded by signs and occurrences, and the happy day will be preceded by a final alignment of great nations and powers who will lock themselves in a terrible conflict, a struggle of struggles, the Biblical Armageddon.

Nostradamus does not say that this war of wars will actually be fought upon an earthly battlefield, although he does not deny the possibility. His words can also be interpreted to mean a clash of ideologies, a struggle of systems, a massing of concepts or opinions leading to a final showdown in world affairs. It may be military aggression, or economic or political aggression. Take, for example, certain predictions which are believed to bear upon World War II, which is still green in our memory. Nostradamus said that the eagle would fly against the rising sun. This could mean nothing in 1560, but in 1941, the United States, heraldically represented by an eagle, declared war upon Japan, whose symbol is the rising sun.



Nor does it take much imagination to identify Adolph Hitler with "the hysterical one," born near the Danube, and destined to lead his people to bloodshed and destruction. Again, the quatrains tell us of a duke who would bring ruin to the House of Savoy. Mussolini was best known as Il Duce, and King Victor Emanuel of Italy was of the House of Savoy.

For centuries, translators and interpreters of Nostradamus pondered his frequent references to the "Reds." There was no reason to identify this word with the Russians, and the earlier prophets nearly always symbolized the Moscovites as "the Bear that walks like a man." But Nostradamus frequently spoke of the "Reds," the things they were going to do, the policies they were going to make, and the effects resulting therefrom. Several early commentators decided that Nostradamus was speaking of the Cardinals, the Princes of the Roman Church, whose robes were red, and whose sphere of influence on a political level was far greater in the 16th century than it is today. In common usage today, the term "Reds" means to us only members of the communist party and their fellow travelers. In this light, the quatrains in which certain references appear must be re-evaluated.

An older example of this same situation was the reference to the "stuttering king," who was to engage in conflict with the "bearded king." Perhaps there were several possible occurrences which might justify this description. In due time, however, an event transpired which precisely fitted the prophecy. Along came Philip II of Spain, who had a speech defect and actually talked with a lisp. This royal lisp affected the entire spoken language of Spain. Philip had a difficult time with the pirate-barbarian Barbarossa, whose name literally means "red beard."

Such curious fulfillments of unusual phrases contributed vastly to the prestige of the great French seer. In the public mind, he was regarded as almost infallible. How else could he be so correct in the minutest detail? In both World War I and World War II, military strategists and propagandists translated convenient sections of Nostradamus, interpreted selected quatrains to advance their own purposes, and circulated these among the people of France, Germany, Belgium and the Netherlands as a means of influencing public opinion. In World War II, France was literally deluged with this propaganda

during the German Occupation. This certainly would not have occurred, had not the prestige of the old prophet been broadly recognized. Scarcely a year goes by when some phase of his thinking is not revived, and some new occurrence seems to fulfill one of his ancient lines.

Several writers, exploring the fertile field of the quatrains, have found references which appear to relate to the present crisis in the Near East. Under several terms and symbols, the prophet mentions "Arabia Felix," or "Arabia the Happy." He also makes direct references to "the crescent and the star," a device that is prominent among the Near Eastern, Far Eastern, and North African Moslem states. From his general remarks, Nostradamus seems to have believed that there would be a general consolidation of these Moslem kingdoms and republics, especially those bordering upon the Mediterranean. He insists that Islam will have its place in the sun, and that after drifting for centuries in a condition of political disunity, it is inevitable that the Islamic states will finally unite and form a powerful confederation. In the days of Nostradamus, Europe was not well acquainted with the Near East, nor was it overly impressed with the importance of North African regions. Good orthodox believers were still praying for relief and protection against the plague, the Turk and the comet. The Crusades had not bettered Christian-Moslem relationships, and Arabia Felix was the abode of the Antichrist.

It cannot be said that traditional association between the West and the Near East had endeared Christendom to the Moslem world. Even today, very little has been accomplished, on a religious level, to bring these groups into a cooperative pattern. Numerically speaking, Moslemism is the second religion of mankind, with approximately four hundred million members. At one time in its history, it came perilously close to conquering Europe, but in the days of Nostradamus, the crisis had passed, at least to a degree, and the two levels of psychology were bridged with trade routes and some other shaky alliances. There was nothing at that time to indicate the rapid progress of Near Eastern affairs we have witnessed in the present century. These states are becoming increasingly wealthy and influential and, by degrees, are overcoming their own inherent weaknesses. Moslemism as a religion is spreading rapidly, and shows tremendous internal vitality.



Even though Mohammed himself forbade the persecution of Christian and Jewish minorities within his own areas, the traditions of Islam have not always emphasized this point, and such tolerance cannot be depended upon if emergency arises. The situation has become considerably more strained as the result of the creation of Israel as an independent state. It is hard to understand how we can continually ignore religion on the higher plane of diplomatic relationships. The area once known as the Holy Land is sacred to three religions, and it would be difficult to imagine a more ideal site for the final reconciliation of these long-divided sects. The opportunity, however, is rapidly evaporating due to general bad management. Trouble might have intensified long ago had Moslemism been as closely integrated as Medieval Christianity. The Moslems are beginning to realize this, as witnessed by pan-Islamic movements, but as yet these have not overcome the rugged individualism of the various separate groups.

Indicative of the prevailing situation is the report made to me by a man who had recently returned from one of the American development projects now progressing in a Near Eastern Moslem state. He said that the employees were warned not to wear or exhibit any religious emblems, medallions, or symbols which the native workmen might resent. Also, under no condition was any discussion of religion or any comparison between Moslem and non-Moslem beliefs to be permitted. Part of the trouble is due to the colonization policies of European nations with strong spheres of influence in the Near Eastern and North African areas. Efforts to limit or retard the advancement of colonies are no longer fashionable or acceptable. A strong desire for independence is now noticeable throughout the areas, and the use of force to resist inevitable change will always cause extreme and lasting bitterness.

Most students of the prophecies of Nostradamus have been impressed by his references and implications bearing upon the Near Eastern question. He seems to have been convinced that these states would ultimately unite, and such a union could extend from Turkey to Pakistan. Such a federation would lead toward a strong religious-political bloc, which would have to be taken into account as a major power. Islam is not simply a geographical area; it is a psychological entity. The pressures developing in the Near East are mov-

ing in the general direction that Nostradamus foresaw, and even his dating appears remarkably exact.

Assuming that we interpret him aright, a critical situation will develop between 1960 and 1970, with the central years of the decade the most crucial. Many factors may contribute, some of them totally outside of our present experience. We are not accustomed to deal with theocratic powers; that is, nations in which the religious equation dominates all other considerations. We must also face the emotional intensity of uneducated peoples. This is no reflection upon their intelligence, but it has been reported that sovereignty has recently been attained by a country in which less than one hundred persons have the equivalent of a high school education. There is no question that the inhabitants of this region are fully able to maintain their way of life, and are moving forward rapidly toward the strengthening of their educational institutions. It will take time, however, for all changes must be according to tradition and the Koran.

The prophetic insight of Nostradamus led him to assume that the motion beginning in 1960 also dated a long-range program of Asiatic consolidation, heralding the political and social rebirth of Asia. He envisioned the Eastern hemisphere as awakening from a long period of reactionary concepts, and taking its place among the great powers of the earth. To him, this could mean only one of two things: either strong and adequate understanding must come, or the Orient and the Occident would come together in a terrible clash of policies that could lead to total war between the hemispheres. Always the prophet advocated intelligence as a sovereign remedy. If we are inclined to believe that his prophecies justify respect, and we begin to observe the strong probability that present trends are leading toward conditions which he foresaw, we should forearm ourselves against strong and dangerous probabilities.

Impact with communism has forced us to attempt to deal in a reasonable manner with what we have termed a "godless state." If we can find some common ground of understanding with those who have no faith, we should be able to work with those whose essential beliefs are strongly moral and ethical. Broadly speaking, we never understand a man unless we share his worship. This does not mean





PORTRAIT OF NOSTRADAMUS IN THE CLOSING  
YEARS OF HIS LIFE

that we adopt his religion, but that we respect it and stand quietly and even reverently beside him while he performs his religious duties.

According to Hegel, the German philosopher, each of the world's religious groups has a distinct keynote by which its essential value may be experienced. He says that the keynote of Judaism is duty;

Confucianism, order; Buddhism, patience; Moslemism, justice; and Christianity, love. Is it not evident that all these virtues must be present if the security of man is to be attained and preserved? In inter-religious relationships, therefore, a conduct pattern inconsistent with the basic convictions of a faith must always cause suspicion among those of other faiths. Perhaps they are doing no better, but they are seeking not faults, but virtues, in those to whom they turn with hope and confidence.

If the Moslem world has a deep, if to us strange, sense of justice, this cannot be too often offended without serious consequences. For centuries, international relationships between greater powers, and also lesser ones, have been an almost continuous record of disillusionments. Solemn pacts have been violated, treaties broken, and fair words used to cover selfishness and exploitation. In every case, abuse leads ultimately to discord and conflict. The exploited turn upon the exploiter and frequently accomplish a terrible revenge. Although we are an educated people, we seem to be unaware of our basic responsibilities, and more or less blissfully indifferent to the antagonisms which we incur. We do not mean to be wrong, but we are thoughtless, and obviously lacking in diplomatic delicacy. Our mistakes are magnified by our enemies, and used against us all too successfully.

If we accept Nostradamus as a valid seer, we should also be forewarned and thus forearmed. We have two or three years remaining in which to strengthen our bridges and restore our prestige in the Near East. It may seem like an impossible task, but a brilliant exhibition of enlightened integrity could accomplish much. If our leaders could reveal the virtues which Hegel enumerated, we might approach the future with greater confidence. One thing is certain: our East-West diplomacy is not improving; in fact, it shows serious symptoms of further disintegration. We talk considerably of top-level meetings and conferences. We imply that this means man-to-man discussions by the leaders of states and nations. We have failed entirely, however, to approach negotiation on what the majority of mankind regards as the highest of all levels; namely, religious. Regardless of passing fashions, man remains what the ancient Greeks declared him to be—a religious animal.



My own experience in the inter-religious field convinces me that a top-level meeting of representatives of all the great religious movements of the world is not only feasible, but highly practical. Behind each of these religious leaders is a devout following. Perhaps the leader cannot guarantee that all the members of his group will have sufficient insight or liberality to solve all problems. Until, however, some such effort is made, with the full approval and complete cooperation of political bodies, mankind will remain essentially divided, culturally and ethically. As ethics remains the common denominator of success in all negotiations—and to a large part of the population of the earth ethics is fundamentally a religious matter—it is here that full-hearted cooperation must have its beginning. Spiritual arrogance, religious isolation, and theological prejudice, present insurmountable obstacles to a working brotherhood between men.

Assuming, as Nostradamus chose to do, that we shall not approach this crisis realistically, and will continue to blunder along, wasting our energies in comparatively profitless debate, the golden opportunity will be lost. Where nothing positive is done, negative forces take over and control the situation. For some time now there have been rumors that strong religious leaders are emerging in different parts of the Moslem hinterland. They are working beneath the surface, catering in large measure to the ancient and more recent antagonisms which have long divided the Islamic and Christian worlds. Considering the political and social states of Near Eastern peoples, a Holy War is not impossible. This must certainly be prevented, for it might well lead to a general world crisis.

*[A more specific discussion of the 1960 to 1970 period, with charts, will be given in the conclusion of this article, which will appear in the next issue.]*



#### *Proceeding With Caution*

Somebody has described science as an orderly arrangement of what at the moment seem to be facts.

—Research Viewpoint

## Library Notes

### The Confucian Classics

By A. J. HOWIE

The continuing veneration accorded the Confucian Classics by the succession of changing dynasties in China for more than 2000 years should recommend these writings to the attention of the Western World as containing some successful, unifying formula. The Classics invoke the authority of a greater antiquity than their own, and but restate and re-affirm the traditions of certain basic principles or patterns of conduct to motivate and sustain the entire social order; codes that they considered as applicable to the individual as to the family, the community, the empire. The history of China records countless instances when the ancient rules of propriety and conduct were forgotten or ignored, when personal ambition, lust, and desire for power destroyed the national unity. But when strong reformers arose, and strength of arms defeated a decadent ruler and his line, in all but one instance, each quickly re-established the observance of the rules of propriety and conduct and thus restored integrity, progress, and prosperity throughout the realm.

In an era that emphasizes political supremacy, the achievements of earlier cultures are given but mild lip recognition. The white race has been busy for many centuries insuring military, political, commercial, economic, technical, and religious dominance throughout the world—so busy that it has forgotten the cultural values that render such dominance constructive. Perhaps the titanic struggle for political dominance that troubles our age is larger and more earth-shaking than ever before, but the essential nature of the strife is not new. The voice of the scholar goes unheeded while the fruits of science are diverted to the purposes of power-politics. Hence it is necessary for the student and idealist to study the past in order to observe wherein constructive things survive in the good time of the Supreme Architect of the Universe, although the mortal authors and toilers seldom live to see the results of their thinking take shape.

The classical books of China embody the foundations of Chinese moral, social, and political life. They represent the essence of the



thinking of sages as it filtered through the pondering minds of many students during centuries of change. The history of China is far older than the approximately accurate dating that begins some 2600 years B.C.

The Confucian Classics refer to the greatness of a past whose traditions they taught. The first ruler to assume the title of emperor was Hwang-ti. He established the divisions of his realm on the decimal system, revised the calendar, and traditionally invented brick, carts, musical instruments. His grandson gave especial attention to the science of astronomy. And his great-grandson Yao disregarded the hereditary succession of rulership with the idea of selecting the most worthy and capable man in the realm to succeed him, and for the last twenty-eight years of his reign groomed his minister to succeed to the crown upon his death. These two, with a third, formed a triumvirate that is considered the most brilliant and perfect rulership in Chinese history—all of this some 2500 years before the Christian Era, more than 4500 years ago.

"These rulers are remembered as having passed their leisure from practical work in framing moral axioms, and in carrying out a model scheme of government based on purest ethics. They considered that 'a prince entrusted with the charge of a State has a heavy task. The happiness of his subjects absolutely depends upon him. To provide for everything is his duty; his ministers are only put in office to assist him,' and also that 'a prince who wishes to fulfill his obligations, and to long preserve his people in the ways of peace, ought to watch without ceasing that the laws are observed with exactitude.' They were staunch upholders of temperance, and they banished the unlucky discoverer of the fact that an intoxicating drink could be obtained from rice. They also held fast to the theory that all government must be based on the popular will."

During the Chow dynasty (867 to 255 B.C.) there were good and bad emperors, but there was a steady decrease in their power as various vassals increased in strength and in the aggressive assertion of individual autonomy. It was during the decline of this dynasty that the three great reformers appeared. Lao-tse, the founder of Taoism, was an idealistic and abstract reformer who has been described as a Chinese Pythagoras. Confucius was an experienced administrator whose advice was respected but not followed in his

time. He lived during a very low ebb in the power of the Chow emperors, and each local prince was taking upon himself a supreme authority. In spite of this division and localization of authority—and the forceful exercise of it—Confucius had the integrity and courage to advocate centralization of authority in the emperor. It was not until later generations, under the Han dynasty, that his reforms were put into practice. In the meantime, his name and teachings were perpetuated by a band of devoted disciples. Mencius, the third of this trio of reformers, appeared on the scene some two centuries after the death of Confucius.

The brief Ch'in dynasty (255-206 B.C.) threatened to wipe out the entire cultural past of China. The powerful Shih Hwang-ti, the builder of the Great Wall of China, pursued a ruthless course of action that was opposed by the literati, who criticized and ridiculed everything he did. He decreed that roads should be built in all directions throughout the empire, to provide easy communication, roads which survive to the present as the principal highways of China. He believed that "good government is impossible under a multiplicity of masters," and succeeded in centralizing the power in his own hands. He organized the civil service virtually as it existed to the end of the empire. He ordered a general disarmament of the country by having all weapons sent to him at the capital. A great administrator and successful soldier, he could not win the allegiance and support of the scholars. They defied him until his hatred culminated in an order to burn all books except those on divination, agriculture, and science; a great number of scholars were executed, and many more were exiled. Hwang-ti did not live long enough to press the destruction of the Classics; his act of vandalism has been exaggerated by the fact that during the early part of the Han dynasty, which had immediately after its accession to power begun to collect and restore the Classics, the capital was attacked by groups of unsubdued nobles who sacked the city and lighted fires that blazed for months among the palaces and public buildings, among which were the libraries. This event probably was more destructive to copies of the Classics than the general destruction ordered by Hwang-ti.

Kaotsou, the founder of the Han dynasty (B.C. 202—A.D. 24) ordered the salvaging of the Classics, which included cataloguing various editions, indexing, recension, and digesting. He was the



first to recognize rites at the tomb of Confucius. Since that time many editions of the Classics have been published and countless commentaries on their meaning indicate the profound study that was accorded to them.

In a few pages it is impossible to attempt to do more than quote a few examples to illustrate the quality of thought inherent in the Classics. The Confucian Classics traditionally comprise 'The Five *Ching*,' and 'The Four *Shu*'.

The five *Ching* are:

<i>Yi</i>	Book of Changes
<i>Shu</i>	Book of History
<i>Shih</i>	Book of Poetry
<i>Li Chi</i>	Record of Rites
<i>Ch'un Ch'iu</i>	Spring and Autumn, a chronicle of events 722-481 B.C.

The four *Shu* are:

<i>Lun Yu</i>	Digested conversations called the <i>Analects</i>
<i>Ta Hsio</i>	Great Learning
<i>Chung Yung</i>	Doctrine of the Mean
Works of Mencius	

There is a great self-sufficiency in the Classics, and there is great intensity, earnestness, and concern for the entire social order. Yet there is no acknowledgment of a source of inspiration other than the general reference to the then ancient past. Confucius had no personal allegiances other than his association with his students. His own son was treated as a student. Nor does he indulge in any emotional mysticism.

There is no justification for intimating that there is any esoteric or mystical significance to the Confucian Classics. However, it is impossible not to observe that there are many inferences that might be so interpreted. Confucius was much concerned with good government, and many of his pithy sayings are for the instruction of those who are charged with the responsibilities of state affairs. It would seem that there must have been some purposeful urge that inspired his insistence on the observance of the proprieties, his frequent references to the superior man, his assurance that the individual practice of the virtues on every level of society would produce the ideal state. Nor do we know the bond that united the loyalties

of the Confucian classicists through so many centuries. It must have been more than an intellectual unity.

The *Great Learning* consists of a short section embodying the text of Confucius followed by 10 chapters of commentary. The simplicity and brevity of the Confucian text sets off rather majestically the ideals of good government. It opens:

"What the *Great Learning* teaches is to illustrate illustrious virtue, to renovate the people, and to rest in the highest excellence."

"The ancients who wished to illustrate illustrious virtue throughout the kingdom, first ordered well their own States. Wishing to order well their States, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things."

Thus, from the completion of knowledge within the individual germinated and stemmed the chain of events by which their States became rightly governed and the whole kingdom was made tranquil and happy. The Confucian text sums it up thus: "From the Son of Heaven down to the mass of people, all must consider the cultivation of the person the root of everything besides. It cannot be, when the root is neglected, that what should spring from it will be well ordered."

The *Analects* does not readily lend itself to analysis or organization. The quotations selected have been grouped to emphasize a suggestive undercurrent of grades and degrees in the development of the individual, the importance of the cultivation of spiritual values, and a recognition of the purposes of Heaven evident in the affairs of men.

The superior man "stands in awe of the ordinances of Heaven." "He who offends against Heaven has none to whom he can pray." "My doctrine is that of an all-pervading unity." His disciples were discussing just what Confucius had meant by the last statement. Tsang suggested, "The doctrine of our master is to be true to the principles of our nature and the benevolent exercise of them to others—this and nothing more."



"The reason why the ancients did not readily give utterance to their words was that they feared lest their actions should not come up to them." "A man should say, 'I am not concerned that I have no place, I am concerned how I may fit myself for one. I am not concerned that I am not known, I seek to be worthy to be known.'" "They who know the truth are not equal to those who love it, and they who love it are not equal to those who delight in it."

"There are three principles of conduct which the man of high rank should consider especially important: that in his deportment and manner he should keep from violence and heedlessness; that in regulating his countenance he keep near to sincerity; and that in his words and tones he keep far from lowness and impropriety. As to such matters as attending to the sacrificial vessels, there are proper officers for them."

"Respectfulness without the rules of propriety becomes laborious bustle; carefulness without the rules of propriety becomes timidity; boldness without the rules of propriety becomes insubordination; straightforwardness without the rules of propriety becomes rudeness." "Look not at what is contrary to propriety; listen not to what is contrary to propriety; speak not what is contrary to propriety; make no movement which is contrary to propriety."

"By extensively studying all learning, and keeping himself under restraint of the rules of propriety, one may thus likewise not err from what is right."

Confucius emphasizes the importance of virtue, not as an abstraction, but as a necessary prerequisite for the superior man.

"Is he not a man of complete virtue who feels no discomposure though men may take no note of him?" "He who aims to be a man of complete virtue in his food does not seek to gratify his appetite, nor in his dwelling-place does he seek the appliances of ease; he is earnest in what he is doing, and careful in his speech; he frequents the company of men of principle that he may be rectified. Such a person may be said indeed to love to learn."

"The firm, the enduring, the simple, and the modest are near to virtue." "When the love of superiority, boasting, resentments, and covetousness are repressed, this may be deemed perfect virtue." "The student of virtue has no contentions." "He who exercises gov-

ernment by means of his virtue may be compared to the north polar star which keeps its place and all the stars turn towards it."

"Those who are without virtue cannot abide long either in a condition of poverty and hardship, or in a condition of enjoyment. The virtuous rest in virtue; the wise desire virtue."

"The superior man does not, even for the space of a single meal, act contrary to virtue. In moments of haste, he cleaves to it. In seasons of danger, he cleaves to it." "To subdue one's self and return to propriety is perfect virtue. If a man can for one day subdue himself and return to propriety, all under Heaven will ascribe perfect virtue to him." "Hold faithfulness and sincerity as first principles and be moving continually to what is right—that is the way to exalt one's virtue."

"Without recognizing the ordinances of Heaven, it is impossible to be a superior man. Without an acquaintance with the Rules of Propriety, it is impossible for the character to be established. Without knowing the force of words, it is impossible to know men."

"The superior man is modest in his speech, but exceeds in his actions." "The way of the superior man is threefold, but I am not equal to it. Virtuous, he is free from anxieties; wise, he is free from perplexities; bold, he is free from fear."

"What the superior man seeks is in himself." "The superior man is dignified, but does not wrangle. He is sociable, but not a partisan." "The superior man is correctly firm, and not firm merely." "The superior man in everything considers righteousness to be essential. He performs it according to the rules of propriety. He brings it forth in humility. He completes it with sincerity. This is indeed a superior man."

The reader may disagree with the quotations selected. There are several translations on the shelves of the library from which he may select his own. But he will have to agree that the idealism is high, free from bombast and sententiousness, and all of the Rules of Propriety could be taught to the present and future generations with benefit to mankind.



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